The Biography of
Hazrat Ali Murtaza رض
And
His Caliphate

Mufti Muhammad Sarwar Farooqui Nadwi
(Lecturer: Darul Uloom Nadwatul Ulama, Lucknow)
(President: Jamiat Payam-e-Amn)

Publisher
Maktabah Payam-e-Amn
Nadwa road, Daliganj Lucknow-20 (U.P.) India

Name: E-7	The Biography of Ali Murtaza And His Caliphate

Writer:	**Mufti Muhammad Sarwar Farooqui Nadwi**
Publisher:	**Maktabah Payam-e- Amn** **Nadwa road, Daliganj Lucknow (U.P.) India**
Website:	**islamicjpamn.org**
Quantity:	**1000**
Year:	**2023**
Copyright:	**Maktabah Payam-e- Amn**
Email:	**jpa_lko@yahoo.com, ataullah2012@gmail.com**
Mobile:	**0091-9919042879, 9984490150**
Price:	**Rs./90**

Distributor

1. **Academy of Islamic Research & Publication, Nadwatul Ulama, P.O. Box- 119, Lucknow, U.P India (9889378176)**
2. **Aligarh Educational Book House, Muslim University Market , Aligarh 9358251117**
3. **Al Furqan Book Depot, Nazirabad-31, Lucknow (9936635816)**
4. **179 Kitab Market, Vazir Building, Bhendi Bazar, Mumbai-9322603836**
5. **Maktabah Shabab Jadeed, Nadwa Road, Lucknow (9198621671)**

Table of Contents

Foreword 6
Introduction 9
Introduction of the Commander of Faithful, Ali Murtaza (ra) 12
His acceptance of Islam 14
Thirteen years of Makkan life 15
Arrangement of feast 16
At the time of the Prophet's ﷺ migration 18
An example of readiness to sacrifice his life 18
Participation in the Battle of Badr 20
Marriage with Hazrat Fatima (ra) 21
Rukhsati (Farewell) of Hazrat Fatima (ra) 22
Hazrat Fatima's (ra) dowry 22
Hazrat Ali (ra)'s Wedding feast 22
Participation in the Battle of Uhud 23
Flag bearer at the time of Banu Nazir's exile 24
His bravery at the Battle of the Trench 24
Confrontation with Banu Quraiza 24
Suppression of Banu Saad 25
Treaty of Hudaibiyah 25
Attack on Khaibar 26
Guidance of one person 26
Preparation for an attack on Makkah 27
Compensation for victims 30
Battle of Hunain 30
Protection of Ahlul Bait 31
Propagation of the command of the Messenger of Allah ﷺ 31
Yemen and the spread of Islam 32

Participation in Farewell Hajj....32
Nursing of the Prophet ﷺ....33
Allegiance to the first Caliph....34
Under the Caliphate of Umar (ra)....34
Under the Caliphate of Usman (ra)....34
Allegiance to his Caliphate....35
Hazrat Ayesha's (ra) insistence on *Qisas*....36
Journey to Iraq....37
Hazrat Hasan's (ra) journey to Kufa....38
Battle of Jamal (Camel)....40
Hazrat Ali (ra)'s invitation to peace....42
Battle of Siffin....42
The beginning of the battle....43
Foundation of Khawarij (Kharijite) Fitnah....45
Outcome of Tahkeem (Arbitration)....45
The disobedience of Khawarij....46
Battle of Naharwan....47
Struggle for Egypt....49
Crushing the rebellions....49
Suppressing the rebellions of Kerman and Persia....50
His conquests....51
His Martyrdom....51
A look at the Caliphate of Ali Murtaza (ra)....52
Compassion with subjects....55
Military Administration....56
Religious services....56
Penalties....58
His Traits....58
His Judgements....60
His Trust and Honesty....61

His Asceticism and Piety.....62
His Worship 64
His passion for spending in the way of Allah.....65
His Humility.....66
His Bravery.....67
His domestic life 68
His food and clothing.....70
His physical appearance 71
His wives and children.....71

Forewor

Hazrat Maulana Saeedur Rahman Azmi Nadwi Hafizahullah

Rector: Darul Uloom Nadwat Ulema and Editor: Al-Be'sat Al-Islami Nadwat Ulema Lucknow, India

بسم اللہ الرحمٰن الر حیم

In the name of Allah most Beneficent most Merciful

الحمد للہ رب العالمین والصلا ۃ علی سید المر سلین،محمد وآلہ وصحبہ اجمعین،اما بعد

Praise be to Allah, Lord of the Worlds, and peace and blessings be upon the leader of the Prophets and Messengers, Muhammad (Sallallahu Alayhi wa sallam) and upon his family, companions, and those who followed them with kindness until the Day of Judgment.

Da'wah (Preaching) is an essential duty of the Ummah (community). This Ummah is the best among all the Ummahs. Allah has stated in the Qur'an that this community has been established for the guidance of all humanity. The first Da'ee (preacher) Prophet Muhammad (Sallallahu Alayhi wa sallam) and the followers he prepared (i.e. Sahaba) cared for the whole of humankind; that is why, in a brief span of time, they spread all over the world and became the source of guidance of millions of human beings. Allah accepted their efforts so that He made them a role

model for everyone till the Day of Judgment.

After the Sahaba (ra), Taba'een (those who came after the Sahaba), Tabe Taba'een (those who came after the Taba'een) and the later generations were born in different nations with the same consideration. Hence, they became a source of guidance for the diverse elements of society. That is how this religion has reached us today, and we are aware of its teachings and perform our duties to some extent, according to the will of Allah Almighty.

New techniques have been adopted in every age to convey religion. This responsibility has been fulfilled primarily through speech and writing. What is communicated through speech has an immediate and instant effect. But those who are not present there are deprived of it. However, whatever is transmitted by writing and preserved in books can benefit for many years. With the grace of Allah, the entire history of Islam testifies to it.

It is a matter of happiness that Maulana Mufti Muhammad Sarwar Farooqi Nadwi (President of Jamiat Payam-e-Amn, Lucknow) has been doing remarkable work in the field of Da'wah and reform for a long time.

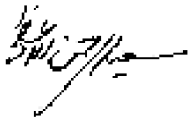
He is crusading with speech and pen. He deserves applause from the Nadwa community and the entire community of Ulama (scholars) as well. The main idea in Da'wah is to master the language of the community. Mufti Sahab is Acharya in the Hindi language. He has set up a library of Islamic studies in Hindi.

Notably, he has written a voluminous exegesis of the Qur'an in Hindi, comprising seven volumes under the name of 'Tafsir Farooqi' and in Urdu, under the name of '*Ma'ani*

***Al Qur'an Al Kareem- Lafzi Rawaan Tarjumah wa Mukhtasar Tafsir'*, which is widely accepted. In the past few months, he has worked on a word for word Hindi translation of the Qur'an, which is ready for printing. He has written many other books to date, including The Biography of Ali Murtaza (ra) and His Caliphate, which is very useful for people of all walks.**

May Allah Almighty give more strength and encouragement to Mufti Muhammad Sarwar Farooqi Nadwi, so that the series of the crusade with speech and pen will continue through him. And his grace, which is, in reality, the grace of Nadwatul Ulama, will continue.

By



Saeed-ur-Rahman Azmi Nadwi
Nadwatul Ulama, Lucknow
8 Shawwal 1441 AH (2 June 2020)

Introduction

بسم الله الرحمٰن الر حيم

In The Name of Allah, The Most Gracious, The Most Merciful.
الحمد لله رب العالمين والصلا ة على سيد المر سلين،محمد وآله وصحبه اجمعين،اما بعد

"Praise be to Allah, Lord of the worlds, peace and blessings of Allah be upon His Messenger."

Abu Talib, the father of Hazrat Ali Murtaza (ra), held a position of significant influence in Makkah. The Holy Prophet (Sallallahu Alayhi wa sallam) was raised under his care, and with his backing, declared the Da'wah of truth in Makkah after becoming the Prophet. Despite the persecution by the infidels, Abu Talib remained steadfast in his support and protection of the Prophet (Sallallahu Alayhi wa sallam). As a result of his support, the idolaters of Quraish inflicted various forms of suffering on Abu Talib and his family, including besieging them in a valley, disrupting their business transactions, severing marriage ties, and even depriving them of food and drink. They made life difficult for Abu Talib and his family in every possible way.

The Prophet of Islam (Sallallahu Alayhi wa sallam) sincerely hoped that Abu Talib would embrace faith and attain the eternal blessings of Paradise for his services and protection of the Prophet (Sallallahu Alayhi wa sallam). Hence, at the time of Abu Talib's passing, the Prophet (Sallallahu Alayhi wa sallam) fervently called upon him to profess the belief in monotheism. Abu Talib regretfully expressed his inability and said,'Dear nephew! If I had not been afraid of the taunts of the Quraish, I would have

accepted your invitation.'

Similarly, Hazrat Ali (ra)'s mother, Hazrat Fatima bint Asad, raised the orphaned child of Hazrat Amina with maternal love and compassion. According to reliable traditions, she also became a Muslim and migrated to Madinah. After her death, the Prophet of Islam (Sallallahu Alayhi wa sallam) placed his blessed shirt on her shroud and laid down and blessed it. When people enquired about it, he (Sallallahu Alayhi wa sallam) stated that he owed a debt of gratitude to her for her kindness after Abu Talib.

Hazrat Ali (ra)was born ten years prior to the prophethood of Muhammad (Sallallahu Alayhi wa sallam). Abu Talib, his uncle, was concerned about his large family and their poverty, which was exacerbated by a famine and a dry spell. The Prophet (Sallallahu Alayhi wa sallam), who was known as the *Rahmatul-lil-Alamin* (Mercy to the whole world), was deeply moved by the plight of his beloved uncle and suggested to Hazrat Abbas (ra) that he should extend a helping hand to him in this difficult situation. As a result, Hazrat Abbas (ra) took responsibility for the guardianship of Jafar (ra). Since then, Hazrat Ali (ra) stayed with the Messenger of Allah(Sallallahu Alayhi wa sallam).

On one occasion, the Prophet (Sallallahu Alayhi wa sallam) said to Hazrat Ali (ra), "Will you not be pleased that you will be to me like Harun (Aaron) to Musa (Moses)? He (Sallallahu Alayhi wa sallam) also said that he would hand over a flag to someone who loves the Messenger of Allah (Sallallahu Alayhi wa sallam), and Allah and His Messenger (Sallallahu Alayhi wa sallam) love him. So once the Prophet (Sallallahu Alayhi wa sallam) said that Ali (ra) bin Abi Talib (ra) was the greatest Qazi (judge) of his Ummah.

According to Prophet Muhammad's (Sallallahu Alayhi wa sallam) statement, his words and actions were regarded as evidence in religious matters. He (Sallallahu Alayhi wa sallam) advised his followers to follow his Sunnah (teachings) and the Sunnah of the Caliphs who would succeed him. Hazrat Ibn Masood (ra) and Hazrat Huzaifa (ra) reported that the Prophet (Sallallahu Alayhi wa sallam) said, "Follow Abu Bakr and Umar (ra) after me." The numerous virtues attributed to the four Caliphs provide ample evidence that they truly deserved the Caliphate in accordance with the will of Allah and the Messenger of Allah (Sallallahu Alayhi wa sallam).

It is crucial to understand the accomplishments of the Caliphs, especially Hazrat Ali (ra)'s (ra) abilities that were honed through the training of the Prophet Muhammad (Sallallahu Alayhi wa sallam). For this purpose, the book "Siyar Al-Sahaba" by the late Maulana Moinuddin Ahmad Nadwi (rh) has been extensively referenced in the preparation of this book. Additionally, other authentic sources of ahadith and history, including Tarikh-e-Tabari, Ibn Kathir, Ibn Khaldun, and Tarikh-e-Khulafa, have been utilized. We pray Allah Almighty to accept this work and enable us to walk in the footsteps of the Companions.

Finally, I express my gratitude to Mr. Maktoom Jan Sb for his constant encouragement. I pray to Allah Almighty to reward all those who have contributed to this work according to His glory.

Mufti Md, Sarwar Farooqi Nadwi
Darul Uloom Nadwatul Ulama Lucknow
28 Shaban 1441--23-4-2020

Introduction of the Commander of Faithful, Ali Murtaza (ra)

His name was Ali (ra), Abul Hasan, and Abu Turab were his Kunyah (Teknonym), and his title was Haider (Lion) (Sahih Muslim). His Father's name was Abu Talib, and his mother's name was Fatima.

The family of Hashim had immense importance and greatness among the Arabs and the Quraish tribe. They were entrusted with the responsibility of managing and organizing the Kaaba. Due to this honour, they were the religious leaders of all of Arabia.

Abu Talib, the father of Hazrat Ali Murtaza (ra), was a highly influential leader in Makkah. The Holy Prophet (Sallallahu Alayhi wa sallam) was raised under his care and protection. With Abu Talib's support, he (Sallallahu Alayhi wa sallam) declared the message of truth in the polytheistic stronghold of Makkah. Despite facing opposition and persecution from the disbelievers of the Quraish tribe, Abu Talib remained steadfast in his defence of the Prophet (Sallallahu Alayhi wa sallam) and his family.

The polytheists subjected Abu Talib and his family to numerous hardships. They were besieged in a valley, their business transactions were halted, their marriage ties were severed, and even their access to food and water was cut off. However, Abu Talib continued caring for his beloved nephew

until his last breath, never wavering in his compassion and protection.

It was the sincere desire of the Holy Prophet (Sallallahu Alayhi wa sallam) that Abu Talib's heart is illuminated by the light of faith so that he would be blessed with eternal rewards and a place in Paradise for the care and protection he had provided to him in the world. Therefore, when Abu Talib was nearing the end of his life, the Prophet (Sallallahu Alayhi wa sallam) urged him to profess his belief in the Oneness of Allah. Abu Talib regretfully expressed his inability and said, 'Dear nephew! If I had not been afraid of the ridicule of the Quraish, I would have accepted your invitation.'

There is a narration from Hazrat Abbas (ra) in Seerat Ibn Hisham, stating that the *Kalima Tauheed* was on his tongue during his final moments, but this tradition is considered weak. Abu Talib did not openly accept Islam. However, the way he nurtured and brought up the Holy Prophet (Sallallahu Alayhi wa sallam), and fulfilled his duty of support and protection against the infidels with stability and independence, earned him a place of gratitude and kindness in the history of Islam. ***(Seerat Ibn Hisham 1/228)***

Hazrat Ali (ra)'s (ra) mother, Fatima bint Asad (ra), brought up the Prophet (Sallallahu Alayhi wa sallam) with love and compassion like her son. According to authentic traditions, she accepted Islam and migrated to Madinah. When she passed away, the Messenger of Allah (Sallallahu Alayhi wa sallam) put his *qamees* (cloak) in her shroud. At the time of burial, he (Sallallahu Alayhi wa sallam) entered her grave and laid in it, then stood up, held her body and laid it in the grave to bless her. When asked about the reason for this special gesture, he said that after Abu Talib, he was most grateful for the favour of this virtuous woman. ***(Usdul Ghaba 5/517)***

Hazrat Ali (ra) was born ten years before the Prophethood. Abu Talib was concerned about his large family and the scarcity of livelihood, which was compounded by famine and drought. Allah's Messenger (Sallallahu Alayhi wa sallam) sympathized with his beloved uncle's plight and asked Hazrat Abbas (ra), his other uncle, to lend a hand to his uncle in his distressed state. As a result, Hazrat Abbas (ra) took Jafar's (ra) guardianship under his responsibility, and Hazrat Ali (ra) stayed with the Messenger of Allah (Sallallahu Alayhi wa sallam) from that time. ***(Zarqani 1/280)***

His acceptance of Islam

When Hazrat Ali (ra) was ten years old, his pious mentor received the Prophethood. Living with the Prophet (Sallallahu Alayhi wa sallam) allowed Hazrat Ali (ra) to witness the religious aspects of Islam for the first time. One day, he saw the Prophet (Sallallahu Alayhi wa sallam) and his wife, Hazrat Khadijah (ra), were engaged in worship. Hazrat Ali (ra) was impressed by their devotion and asked with childish wonder what they were doing. In response, the Holy Prophet (Sallallahu Alayhi wa sallam) explained the significance of Prophethood, condemned Kufr (disbelief) and Shirk (polytheism), and called for the belief in Tauheed (monotheism).

Hazrat Ali (ra), unfamiliar with what he saw and heard, expressed his intention to inquire about it from his father, Abu Talib. However, since the Messenger of Allah (Sallallahu Alayhi wa sallam) did not approve of a public announcement, he (Sallallahu Alayhi wa sallam) advised Hazrat Ali (ra) to contemplate the matter privately without discussing it with anyone. Due to Hazrat Ali (ra)'s (ra) refined nature from the upbringing of the Prophet (Sallallahu Alayhi wa sallam) and the grace of Allah, he did not need much thought and embraced Islam the very next

day by appearing before the Prophet of Allah (Sallallahu Alayhi wa sallam). ***(Usdul Ghaba, Tazkirah Hazrat Ali (ra))***

Who was the first to accept Islam after Hazrat Khadijah (ra) is still a point of contention. While some narrations suggest that Hazrat Abu Bakr (ra) was the first, others suggest Hazrat Ali (ra) or Hazrat Zaid bin Harisa (ra). However, scholars have analyzed these different narrations and concluded that Hazrat Khadijah (ra) was the first woman, Hazrat Abu Bakr Siddiq (ra) was the first man, Hazrat Zaid bin Harisa (ra) was the first slave, and Hazrat Ali (ra) was the first child to accept Islam.

Thirteen years of Makkan life

After accepting Islam, Hazrat Ali (ra) lived in Makkah for thirteen years. During this time, he spent all of his time in the company of the Messenger of Allah (Sallallahu Alayhi wa sallam), taking part in various types of gatherings, such as sessions for offering advice, education and guidance, discussions with disbelievers and polytheists, as well as occasions for worshipping and venerating the true God. Simply put, he participated in all kinds of gatherings with the Apostle of Allah (Sallallahu Alayhi wa sallam).

Before Hazrat Umar (ra) embraced Islam, it was exceedingly challenging for Muslims in Makkah to engage in public worship and openly venerate Allah's name. Hazrat Ali (ra) was among those who participated in these acts of worship. On one occasion, while they were engaged in worship in valley *Nakhla*, Abu Talib happened to pass by. He saw his innocent nephew and blessed son in prayer, so he inquired about their activity. The Messenger of Allah (Sallallahu Alayhi wa sallam) invited him to the truth. Abu Talib said nothing was wrong with it, but he couldn't do it.

(Musnad Ahmad 1/ 99)

During the Hajj season, Makkah would become a gathering place for various Arab tribes. The Prophet (Sallallahu Alayhi wa sallam) would visit public gatherings alongside Hazrat Abu Bakr Siddiq (ra) to preach the message of Islam. At that time, Hazrat Ali (ra) was unable to perform significant services due to his young age. Still, he would occasionally accompany the Prophet on these visits.

(Kanzul Ummal 6/319)

Sometimes, the Prophet of Allah (Sallallahu Alayhi wa sallam) would take Hazrat Ali (ra) with him to visit the Kaaba, and they would break and dismantle the idols, hence creating a defect in them. ***(Musnad Ahmad 1/ 84)***

Arrangement of feast

After receiving the position of Prophethood, the Prophet (Sallallahu Alayhi wa sallam) did not publicly proclaim the call of Islam for three years. Instead, he (Sallallahu Alayhi wa sallam) privately invited specific individuals towards the faith. It was in the fourth year that Allah commanded the believers to spread the message of Islam publicly and preach it first among one's close relatives in the following verse:"*And warn [starting with] the nearest kinsfolk*," ***(Qur'an 26:214)***

The Messenger of Allah (Sallallahu Alayhi wa sallam) followed the command and went to Mount Safa to spread the message of Islam to his family. However, it was not easy to convince everyone in one day. Abu Lahab said: May death be for you, that's why you gathered us people? Undeterred, the Prophet (Sallallahu Alayhi wa sallam) later attempted to spread the message of Islam again among his family, this time appointing Hazrat Ali (ra) to oversee the invitation to feast.

Hazrat Ali (ra), who was only about fourteen or fifteen years old at the time, demonstrated remarkable competence in managing the proceedings, despite his young age. A meal consisting of goat meat and milk was laid on the table, and around forty family members partook in the feast. Among the attendees were Hazrat Hamza (ra), Abbas (ra), Abu Lahab, and Abu Talib.

After the meal was finished, the Prophet (Sallallahu Alayhi wa sallam) stood up and addressed the gathering, "By Allah, I offer you the best blessings of this world and the hereafter. Tell me, who among you supports me on the condition that he will be my supporter? However, no one responded except for Hazrat Ali (ra), who declared that he was ready to support the Prophet (Sallallahu Alayhi wa sallam), despite being the youngest and suffering from conjunctivitis and thin legs. The Prophet (Sallallahu Alayhi wa sallam) acknowledged Hazrat Ali (ra)'s offer and asked him to sit down.

When the Prophet (Sallallahu Alayhi wa sallam) repeated his call for support a second time, no one responded. Hazrat Ali (ra) then got up again, but the Prophet (Sallallahu Alayhi wa sallam) asked him to sit down again.

Even after no one responded to the Prophet's (Sallallahu Alayhi wa sallam) call for the third time, Hazrat Ali (ra) spoke up again in desperation, reiterating his willingness to support the Prophet (Sallallahu Alayhi wa sallam). This time the Prophet (Sallallahu Alayhi wa sallam) said, "Sit down; you are my brother and my heir."

(Tabari pg 1272, which is briefly mentioned in Musnad Ahmad 1/155 as well, though there are some concerns about its authenticity.)

At the time of the Prophet's (Sallallahu Alayhi wa sallam) migration

After dedicating thirteen years of his life to preaching Islam in the valleys of Makkah, the Messenger of Allah (Sallallahu Alayhi wa sallam) faced only malice and hostility from the polytheists of Quraish, who inflicted atrocities on his followers. Witnessing his devotees being tortured, the Holy Prophet (Sallallahu Alayhi wa sallam) commanded them to migrate to Madinah, leaving only a few loyal individuals in Makkah. The migration caused the polytheists to fear losing control over the Muslims, who could potentially seek revenge and strengthen their power. This fear made them view the life of the Holy Prophet (Sallallahu Alayhi wa sallam) as a threat, turning them into his enemies.

One day, after consultation, they went to the Prophet's (Sallallahu Alayhi wa sallam) house at night with the intent to kill him before leaving Makkah. However, Allah willed that the world should be filled with the light of truth and the darkness of polytheism be overcome by the light of monotheism before the sun of Prophethood could set. Therefore, through divine revelation, the Holy Prophet (Sallallahu Alayhi wa sallam) was made aware of the polytheists' intentions, and he was instructed to migrate to Madinah. The Prophet (Sallallahu Alayhi wa sallam) instructed Hazrat Ali Murtaza (ra) to lie on his bed, and he accompanied Hazrat Abu Bakr Siddiq (ra) on the journey to Madinah.

An example of readiness to sacrifice his life

At the time, Hazrat Ali (ra) was at most 22 or 23 years

old. His willingness to sacrifice his life for his master was an incredible example of devotion and courage. The polytheists laid siege throughout the night. Despite the danger, Hazrat Ali (ra) slept peacefully throughout the night. The Quraish polytheists were under the mistaken impression that the Holy Prophet (Sallallahu Alayhi wa sallam) himself was resting. When they entered in the morning, they were shocked to find that it was actually one of his loyal followers who was prepared to sacrifice himself for his master. The polytheists were enraged by their mistake and left Hazrat Ali (ra) to search for the real target. ***(Mustadrak Hakim 3/ 4)***

Hazrat Ali (ra) remained in Makkah for two or three more days after the Prophet's (Sallallahu Alayhi wa sallam) migration. He followed the Holy Prophet's (Sallallahu Alayhi wa sallam) instructions and settled with whom the Prophet (Sallallahu Alayhi wa sallam) had business and dealings.

On the third or fourth day, he left for Madinah after saying goodbye to his homeland. The Holy Prophet (Sallallahu Alayhi wa sallam) was a guest at the house of Hazrat Kulsoom bin Hadam (ra) at that time, so Hazrat Ali (ra) also went to his house. (Ibn Saad Tazkirah Ali, pg 13) When the Holy Prophet (Sallallahu Alayhi wa sallam) established brotherhood among the Muhajireen (emigrants), he made Hazrat Ali (ra) his brother. ***(Ibn Saad Tazkirah Ali (ra), pg 14)***

In Madinah, Islam flourished without the helplessness and constraints faced in Makkah. The city offered freedom and liberty, allowing Muslims to openly worship the one true God and fulfil Shariah rules with great satisfaction. The number of Muslims grew day by day. It was in the sixth or seventh month after Hijrah that the idea of building a mosque came to the Prophet (Sallallahu Alayhi wa sallam). He laid its foundation

and worked on its construction with his Companions, all of whom were enthusiastic participants. Hazrat Ali (ra) also participated, bringing bricks and mortar and reciting these lines. 'The one who builds a mosque endures this labour standing and sitting, and the one who avoids this work because of the dust and pollution, both cannot be equal.' ***(Zarqani, 1/ 426)***

Participation in the Battle of Badr

The first battle in Islam is known as the battle of Badr. The Prophet Muhammad (Sallallahu Alayhi wa sallam) left Madinah with his 313 followers, carrying two black flags with him, one of which was in Ali (ra)'s hand. When they reached the battlefield near Badr, the Prophet (Sallallahu Alayhi wa sallam) sent Hazrat Ali (ra) with a few selected men to monitor the movement of the opponent. Ali (ra) performed this service excellently, and as a result, the Mujahideen (warrior) arrived before the polytheists and occupied critical positions. The battle took place on a Friday, the 17th of Ramadan.

As per the rule, the first solo competition took place. Three brave men from the ranks of Quraish asked the Muslims to fight, and three Ansaris (Madinites) accepted the challenge and proceeded. When the Quraish learned that they were fighting against two youths from Madinah, they refused to fight with them and called upon the Holy Prophet (Sallallahu Alayhi wa sallam) to send men of their own rank. The Prophet (Sallallahu Alayhi wa sallam) then nominated three dear ones of his family, Hamza (ra), Ali (ra), and Ubaidah (ra), and they went to the field for their respective rivals.

Hazrat Ali (ra) killed his rival Waleed with a single blow. So did Hazrat Hamza (ra), and then both helped

Ubaidah (ra) by killing his rival Shaiba. The polytheists got angry and launched a general attack. The Mujahideen also entered the camp of the infidels with the slogan of Takbeer, and a general war began.

Hazrat Ali (ra) overturned the ranks of the enemies, and his sword, *Zulfiqar*, flashed like lightning, burning the tyranny of Islam. The feet of the polytheists were uprooted, and the victorious Muslims returned to Madinah with innumerous spoils and about seventy prisoners. Among the booty, Ali (ra) received an armour, a camel, and a sword.

(Seerat Ibn Hisham, Ghazwa Badr)

Marriage with Hazrat Fatima (ra)

In the same year, the Holy Prophet (Sallallahu Alayhi wa sallam) gave him the honour of his son-in-law by marrying his most beloved daughter, the leader of the women in paradise, Hazrat Fatima Zahra (ra). Before this, both Abu Bakr (ra) and Umar (ra) had requested to marry Hazrat Fatima (ra), but the Prophet (Sallallahu Alayhi wa sallam) did not give them any answer. When Hazrat Ali (ra) expressed his wish to marry Hazrat Fatima (ra), the Prophet (Sallallahu Alayhi wa sallam) asked him if he had anything to offer as *Mahr* (dower).

He said: There is nothing but a horse and armour. The Prophet (Sallallahu Alayhi wa sallam) said that the horse is for fighting but sell the armour. Hazrat Ali (ra) sold it to Hazrat Usman (ra) for four hundred and eighty dirhams and brought the price, and presented it to the Messenger of Allah (Sallallahu Alayhi wa sallam). He ordered Hazrat Bilal (ra) to buy perfumes and fragrances from the market and performed the nikah ceremony himself, and prayed for good future by sprinkling ablution water on both the husband and wife. ***(Zarqani, 2/4)***

Rukhsati (Farewell) of Hazrat Fatima (ra)

Approximately ten to eleven months after their marriage, it was time for Hazrat Ali (ra) and Hazrat Fatima (ra) to depart. Prior to this, Hazrat Ali (ra) had been living with the Holy Prophet (Sallallahu Alayhi wa sallam). When the time came for them to leave, the Holy Prophet (Sallallahu Alayhi wa sallam) advised Hazrat Ali (ra) to rent a house, which he did, securing the house of Haris bin Noman (ra). Hazrat Ali (ra) then went to fetch Hazrat Fatima (ra) and brought her to their new home. ***(Al Asaba 8/ 158)***

Hazrat Fatima's (ra) dowry

The dowry that Hazrat Sayyida Zahra received was this: a cot, bedding, a bed sheet, two hand-grinding mills and a musket. It is a strange coincidence that in this matter, Hazrat Fatima (ra) remained with him for the rest of her life, and Hazrat Ali (ra) could not add anything to it.

Hazrat Ali (ra)'s Wedding feast

Hazrat Ali (ra) led a very modest and humble life. Even when he lived with the Prophet (Sallallahu Alayhi wa sallam), he only owned one camel, which he intended to use to make some money by selling *izkhir* (a type of grass) for Dawat Walima (infare). However, Hazrat Hamza (ra), who was intoxicated, slaughtered the camel (alcohol was not prohibited at that time, a detailed incident is mentioned in Bukhari h# 2375).

As a result, Hazrat Ali (ra) was left with nothing but the money he received from selling the armour after paying for the dowry. With this money, he arranged a feast that included dates, barley bread, cheese, and a special broth. Although it may seem simple by today's standards, it was

considered a decent celebration at that time. According to Hazrat Asma (ra), there was no better celebration during that era. ***(Zarqani 2/48)***

Participation in the Battle of Uhud

The Battle of Uhud occurred in 3 AH and began on a Saturday in the month of Shawwal. Despite being outnumbered, the Muslims were able to repel the enemy initially. However, when the rear-guard archers moved from their position, the polytheists launched a surprise attack from behind. This resulted in continued losses for the Muslims. During the chaos, the Holy Prophet (Sallallahu Alayhi wa sallam) was injured in the eye, lost a tooth, and fell into a trench. ***(Sahih Bukhari baab Ghazwa Uhud)***

The polytheist went there, and Hazrat Musab bin Umair (ra) prevented the polytheists from reaching the Holy Prophet (Sallallahu Alayhi wa sallam), but he was martyred in the process. Hazrat Ali (ra) then took charge of the flag and boosted the morale of the Muslims by displaying immense courage. Abu Saad bin Abu Talha, who was leading the polytheists, challenged Hazrat Ali (ra) to a one-on-one fight. Hazrat Ali (ra) hit him so hard that he fell to the ground, trembling and disoriented, and his clothes came off. Hazrat Ali (ra) took pity on his opponent's helplessness and spared his life. ***(Seerat Ibn Hisham, 1/455)***

When the polytheists' attack was repelled and their power weakened, Hazrat Ali (ra) took the Holy Prophet (Sallallahu Alayhi wa sallam) to a mountain with the help of a few companions. Hazrat Fatima (ra) washed his wound, and Hazrat Ali (ra) filled the shield with water and poured it over the wound, but the bleeding did not stop. So, Hazrat Fatima (ra) burned a mat and applied its ashes to the wound, which helped to stop the bleeding.

(Sahih Bukhari baab Ghazwa Uhud)

Flag bearer at the time of Banu Nazir's exile

Following the Battle of Uhud in 4 AH, Banu Nazir were expelled for violating their covenant. Hazrat Ali (ra), the Flag bearer, remained ahead in this activity as well.

His bravery at the Battle of the Trench

In 5 AH, the Battle of Trench occurred, during which the non-believers sometimes breached the trench and launched attacks. Once horsemen attacked, Hazrat Ali (ra) thwarted them with his combat skills.

Umarbin Abdud, the horsemen's leader, challenged someone to fight one-on-one, so Hazrat Ali (ra) stepped forward. He said that he didn't want to kill Ali (ra). Hazrat Ali (ra) stated that he intended to kill his opponent. He got enraged, jumped off his horse and entered the fray. Hazrat Ali (ra) engaged in combat and ultimately killed him with his sword Zulfiqar. ***(Seerat Ibn Hisham 2/ 98)***

The Kuffar besieged the trench for several days, but the bravery and patience of the Muslims prevailed, resulting in victory for the Mujahideen.

Confrontation with Banu Quraiza

Even though the Banu Quraiza had a treaty with the Muslims, they supported the Quraish and incited other Arab tribes against the Muslims. As a result, the Prophet Muhammad (Sallallahu Alayhi wa sallam) directed his attention towards them after departing from the battle of the trench. In this campaign, too, Hazrat Ali (ra) was the flag bearer. He followed the Messenger of Allah's (Sallallahu Alayhi wa sallam) orders by capturing the fort and praying Asr in the courtyard. ***(Zarqani, Ghazwa Bani Quraiza)***

Suppression of Banu Saad

In 6 AH, the Holy Prophet (Sallallahu Alayhi wa sallam) came to know that Banu Saad were gathering to help the Jews of Khaibar. Therefore Hazrat Ali (ra) was assigned to suppress them with a group of one hundred. He attacked in the month of Sha'ban and dispersed Banu Saad, and brought five hundred camels and two thousand goats as booty.

Treaty of Hudaibiyah

In the same year, i.e., 6th AH, the Noble Messenger intended to visit the Kaaba with about 14,000 honourable companions. It became known at the location of Hudaibiyah that the polytheists of Makkah would resist. Hazrat Usman (ra) was sent as an envoy for negotiations, but the polytheists detained him. It became famous here that he had been martyred, so the Noble Messenger (Sallallahu Alayhi wa sallam) took allegiance from the Muslims to avenge Hazrat Usman (ra). Hazrat Ali (ra) also participated in this allegiance.

Later, it became known that the news of martyrdom was false. So the enthusiasm of the Muslims diminished to some extent, and both sides expressed their willingness for reconciliation. Hazrat Ali (ra) was ordered to write the peace treaty, and he began it with the phrase, "This is what has been agreed upon by Muhammad, the Messenger of Allah (Sallallahu Alayhi wa sallam)." The polytheists objected to the words "the Messenger of Allah (Sallallahu Alayhi wa sallam)" and asked what the point of the treaty was if they acknowledged him as the Messenger of Allah (Sallallahu Alayhi wa sallam). Then Rasoolullah (Sallallahu Alayhi wa sallam) ordered the removal of those words in the treaty. Hazrat Ali (ra)'s sense of honour did not allow him to accept

this, and he expressed, "I swear by Allah, I will not erase it." So, the Noble Messenger (Sallallahu Alayhi wa sallam) himself wiped out those words with his blessed hand. After that, the treaty of peace was written, and Allah's Messenger (Sallallahu Alayhi wa sallam) called off the intention to go to Makkah and returned to Madinah. ***(Sahih Bukhari H# 2731, 2732)***

Attack on Khaibar

In 7 AH, an army was sent to Khaibar to conquer the strong fortresses of the Jews, which had proven difficult to overcome. Despite the efforts of Hazrat Abu Bakr (ra) and Hazrat Umar (ra), they did not successfully capture the fortresses.

Then the Prophet Muhammad (Sallallahu Alayhi wa sallam) said, "Tomorrow I will give this flag to a man through whose hands Allah will give us victory. He loves Allah and His Apostle (Sallallahu Alayhi wa sallam), and Allah and His Apostle (Sallallahu Alayhi wa sallam) love him." The next morning, everyone wished they had the honour of being that brave man, but the great warrior, Ali (ra), was destined for it.

In the morning, everyone was waiting to hear their name. However, suddenly Rasoolullah (Sallallahu Alayhi wa sallam) called out the name of Ali (ra). It was unexpected because Hazrat Ali (ra) was suffering from conjunctivitis. The Prophet Muhammad (Sallallahu Alayhi wa sallam) then called Hazrat Ali (ra) and applied his saliva to his eyes, which immediately cured his condition. ***(Sahih Bukhari H# 4209)***

Guidance of one person

Hazrat Ali (ra) asked, "O Messenger of Allah (Sallallahu Alayhi wa sallam), should I fight them and convert them to Islam?" The Prophet (Sallallahu Alayhi wa sallam) replied, "No, first present Islam to them and make

them aware of the obligations of Islam. Because even if one person becomes Muslim through your efforts, it would be better for you than (a great number of) red camels."

(Sahih Bukhari H# 3701)

However, instead of the honour of Islam, defeat, humiliation, and disgrace were written for the Jews. Therefore, they did not benefit from the Prophet's (Sallallahu Alayhi wa sallam) command and their leader Marhab, advanced with enthusiasm and chanting: '*Khaibar knows, Indeed, that I am Marhab, A fully armed and well-tried valorous warrior (hero). When war comes spreading its flames*.'

Hazrat Ali (ra) chanted in reply: *'I am the one whose mother named him Haidar (lion), (And am) like a lion of the forest with a terror-striking countenance. I kill enemies very quickly.'* The narrator said: Ali (ra) struck at the head of Marhab and killed him. ***(Sahih Muslim H# 1807)***

Preparation for an attack on Makkah

In 8th AH, preparations for a military expedition to Makkah had begun during Ramadan. The Mujahideen (warrior) had not yet left when it was discovered that a woman had gone to inform the opponents in Makkah of all the circumstances of Muslims. The Holy Prophet (Sallallahu Alayhi wa sallam) instructed Hazrat Ali (ra), Zubair (ra), and Miqdad (ra) to apprehend her.

Riding fast horses, all three of them proceeded towards their destination. Upon reaching the *Khakh* (an orchard), they captured her and demanded the letter. The woman denied receiving any letter from Hatib, but upon the threat to strip her, she produced it from her braid. Upon seeing the letter, the Prophet (Sallallahu Alayhi wa sallam) summoned Hatib (ra).

He said, 'Don't hurry in judging me, for, by Allah, I have not become a disbeliever, and my love for Islam is increasing. (The reason was) All of your companions have relatives in Makkah who look after their families and property. In contrast, I have nobody there, so I wanted to do them some favour (so they might look after my family and property).

The Prophet (Sallallahu Alayhi wa sallam) accepted his explanation, but Umar (ra) suggested that Hatib's (ra) neck be chopped off for committing hypocrisy. The Prophet (Sallallahu Alayhi wa sallam) refused, saying that perhaps Allah had forgiven the warriors of Badr and, therefore, they should not be judged too harshly. ***(Sahih Bukhari H# 3081)***

On the 10th of Ramadan, in the year 8 AH, the beloved Messenger of Allah (Sallallahu Alayhi wa sallam) departed from Madinah and once again entered the sacred land of Makkah, accompanied by ten thousand holy warriors, where eight years prior, the Muslims had been expelled with great hardship. A flag was in the hands of Hazrat Saad bin Ubada (ra), who was reciting in a state of enthusiasm: "Today is the day of the great battle, today the shedding of blood is permitted in the sanctuary."

When the Prophet (Sallallahu Alayhi wa sallam) became aware of this, he said, "Do not say such a thing. Today is the day of the greatness of the Kaaba." Then Hazrat Ali (ra) was ordered to get the flag from Saad bin Ubada (ra) and to enter the city with the army. They then entered Makkah through *Kada*, which was at the upper part of Makkah. ***(Sahih Bukhari, Kitabul Maghazi, baab Ghazwa Fath)***

The conquest of Makkah occurred without any violence, and the time had come to purify the Kaaba, the monument of the iconoclast and friend of Allah (Prophet

Ibrahim AS), around which three hundred and sixty idols had been erected. The Prophet Muhammad (Sallallahu Alayhi wa sallam) was the first to fulfil this duty, knocking down all the idols around the Kaaba with a wooden staff and reciting this verse.

جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ؕ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا

"*The truth has come and falsehood has perished. Indeed, falsehood is bound to perish*." ***(Qur'an17:81)***

Then the Prophet (Sallallahu Alayhi wa sallam) removed the idols of Ibrahim (AS) and Ismail (AS) from inside it. However, the Kaaba was still filled with images and idols in every corner, including a large copper idol fixed to the ground with an iron rod, making it difficult to remove.

The Prophet (Sallallahu Alayhi wa sallam) initially climbed on Hazrat Ali (ra)'s shoulders to try to knock it down, but his weight proved too heavy. So, he asked Hazrat Ali (ra) to climb on his shoulders instead. He removed it from the iron rod and broke it into pieces as per the Prophet's (Sallallahu Alayhi wa sallam) instructions. This action led to the complete purification of the Kaaba.

Imam Hakim recorded this event in his book 'Mustadrak.' However, he attributed it to the night of Hijrah (migration) rather than the conquest of Makkah. Still, other Muhadditheen and biographers have written about it in the context of the Conquest of Makkah, which is more accurate and plausible.

It is improbable to attempt such a significant and hazardous task during the critical night of migration when the risk to life was high. Moreover, there is no record of any idol removal incident during the Prophet's (Sallallahu Alayhi wa sallam) lifetime in Makkah.

Compensation for victims

After the conquest of Makkah, the Prophet (Sallallahu Alayhi wa sallam) sent Khalid bin Waleed (ra) to invite the Banu Khuzaimah tribe to Islam. But despite their initial acceptance of monotheism, they could not fulfil their promise due to their ignorance and illiteracy. Instead of saying 'اسلمنا'or 'Aslamna', meaning we accept Islam, they said ' صبانا صبانا' or 'Sabana Sabana', meaning we have become irreligious. Hazrat Khalid bin Waleed (ra), understanding their motive, imprisoned some of them and killed others. When the Prophet (Sallallahu Alayhi wa sallam) learned about this, he was greatly saddened and sent Hazrat Ali (ra) to make amends for the mistake. Hazrat Ali (ra) freed the prisoners and paid blood money to the victims' families as compensation. ***(Fathul Bari, 8/ 46)***

Battle of Hunain

After the conquest of Makkah, the grand battle of Hunain took place in the same year. Initially, the Muslims gained the victory. But when they were plundering the booty, the defeated opponent suddenly attacked them, finding them oblivious. The Mujahideen were so disturbed by this sudden calamity that only a few of the twelve thousand people could stand firm, including Hazrat Ali (ra). He not only persisted with courage and patience but also took charge of the battle with his extraordinary bravery. He attacked the commander of the opponent's troops and killed him. On the other hand, the Mujahideen, who remained steadfast, fought with such ferocity that the opponent was defeated despite the weakness and anxiety of the Muslims.

(Seerat Ibn Hisham 2/267, Mustadrak Hakim 3/109)

Protection of Ahlul Bait

In the 9th AH, Prophet Muhammad (Sallallahu Alayhi wa sallam) directed Hazrat Ali (ra) to remain in Madinah to safeguard the Ahlul Bait while he (Sallallahu Alayhi wa sallam) led an expedition to Tabuk. Hazrat Ali (ra) was already upset about missing out on the opportunity to participate in the battle. But the ridicule of the hypocrites worsened his condition. Upon learning of this, Prophet Muhammad (Sallallahu Alayhi wa sallam) consoled him saying, "Will you not be pleased that you will be to me like Harun (Aaron) to Musa (Moses)? ***(Sahih Bukhari H# 3706)***

Propagation of the command of the Messenger of Allah (Sallallahu Alayhi wa sallam)

Upon returning from Tabuk, the Holy Prophet (Sallallahu Alayhi wa sallam) appointed Hazrat Abu Bakr Siddiq (ra) as the Amir of Hajj and sent him to Makkah in the same year. Meanwhile, Surah *Baraat* (Tauba, Surah no 9) was revealed, and people wished it would be sent with Abu Bakr (ra) to be recited during the Hajj. The Holy Prophet (Sallallahu Alayhi wa sallam) replied that only a man from his family could deliver it.

Thus, he called upon Hazrat Ali (ra) and instructed him to recite the Surah publicly and declare that no disbeliever would be admitted to Paradise.

The Holy Prophet (Sallallahu Alayhi wa sallam) also decreed that no polytheist would be allowed to perform Hajj after that year, and no one should circumambulate the Kaaba while naked. Whoever had any contract or covenant with Allah's Messenger (Sallallahu Alayhi wa sallam) will remain valid till the designated period.

(Seerat Ibn Hisham 2/342, 343)

Yemen and the spread of Islam

In the effort to spread Islam, the Noble Prophet (Sallallahu Alayhi wa sallam) included the mission to Yemen and appointed Hazrat Khalid bin Waleed (ra) to lead it. However, the mission failed to succeed despite continuous efforts for six months. Therefore, during Ramadan in the year 10 AH, the Prophet (Sallallahu Alayhi wa sallam) commanded Hazrat Ali (ra) to go to Yemen.

Hazrat Ali (ra) expressed concerns about his experience and qualifications compared to others who were better suited for the mission. He was worried about dealing with conflicts and disputes in the area.

The Prophet (Sallallahu Alayhi wa sallam) placed his blessed hand on Hazrat Ali (ra)'s chest and prayed, "O Allah! Make his tongue truthful and his heart full of guidance." Then the Prophet (Sallallahu Alayhi wa sallam) tied the turban with his blessed hand, gave him the black flag, and instructed him to go to Yemen. ***(Zarqani 2/ 122)***

As soon as Hazrat Ali (ra) arrived in Yemen, there was a complete transformation in the environment. People who had not comprehended the truth of Islam even after six months of Hazrat Khalid's (ra) efforts were convinced within a few days of Hazrat Ali (ra)'s preaching. As a result, the Hamdan tribe accepted Islam. ***(Fathul Bari 8/ 52)***

Participation in Farewell Hajj

In the year 10 AH, Prophet Muhammad (Sallallahu Alayhi wa sallam) performed his final Hajj. Hazrat Ali (ra) also participated in this memorable pilgrimage after coming from Yemen.

Nursing of the Prophet
(Sallallahu Alayhi wa sallam)

After returning from the Hajj, the Prophet (Sallallahu Alayhi wa sallam) fell ill in the month of Rabiul Awwal in the 11th AH. Hazrat Ali (ra) took it upon himself to care for the Prophet (Sallallahu Alayhi wa sallam) with utmost devotion and service. On one occasion, when Hazrat Ali (ra) went outside, people inquired about the Prophet's (Sallallahu Alayhi wa sallam) health. He reassured them that he was doing better.

Hazrat Abbas (ra) then held Hazrat Ali (ra)'s hand and swore that he recognized the faces of the family of Banu Abdul Muttalib at the time of death. He suggested that they approach the Prophet (Sallallahu Alayhi wa sallam) and ask him to appoint a successor for the Caliphate from their family.

However, Hazrat Ali (ra) declined to make the request, stating that if the Prophet (Sallallahu Alayhi wa sallam) refused, then the people would never give it to us afterwards. ***(Sahih Bukhari H# 4447)***

After a brief illness of ten days, on the afternoon of Monday, 12 Rabiul Awwal, the Prophet Muhammad (Sallallahu Alayhi wa sallam) passed away. Hazrat Ali (ra), the closest and most beloved to the Prophet (Sallallahu Alayhi wa sallam) and a member of his family, personally performed all the funeral rites of washing and shrouding the body. ***(Mustadrak Hakim 3/111)***

The Ansar (Madinite) and Muhajireen (Emigrants) were standing outside the gate; according to a narration, an Ansari also had the honour of participating in it.

Allegiance to the first Caliph

The council of Saqifah Bani Saidah agreed on the Caliphate of Hazrat Abu Bakr Siddiq (ra). Almost all the people of Madinah pledged allegiance except Hazrat Ali (ra). According to authentic narrations, he only swore allegiance after six months. People have invented strange reasons for this delay. But the truth is that the mourning life of Hazrat Fatima (ra) had made him wholly secluded. He was only engaged in comforting her and collecting the Holy Qur'an. Therefore, when Hazrat Fatima (ra) passed away, he himself acknowledged the greatness of Hazrat Abu Bakr (ra) and pledged allegiance. ***(Sahih Bukhari, Ghazwa Khaibar)***

Under the Caliphate of Umar (ra)

After being Caliph for a little over two years, Hazrat Abu Bakr Siddiq (ra) died, and Hazrat Umar (ra) became the new Caliph. Hazrat Umar (ra) would only make significant decisions after getting advice from Hazrat Ali (ra), who was always a helpful and sincere advisor. When they were fighting in the Battle of *Nahavand*, Hazrat Umar (ra) wanted to make Hazrat Ali (ra) the commander, but he refused. When the Muslims took over Jerusalem, Hazrat Ali (ra) was put in charge of the city's finances by the Caliphate.

(Tarikh Ibn Khaldun 2/102, Tabari, Fath Al Muqaddas)

It was the ultimate example of unity when Hazrat Ali (ra) married her daughter, Umm Kulsoom (ra), to Hazrat Umar Farooq (ra).

Under the Caliphate of Usman (ra)

During the Caliphate of Hazrat Usman (ra), there was turmoil and disorder, and Hazrat Ali (ra) gave sincere advice to remove it. Once, Hazrat Usman (ra) asked him about the

actual cause of the unrest and how to eliminate it. Hazrat Ali (ra) responded with utmost honesty and freedom, stating that the current turmoil resulted from his officials' excesses.

Hazrat Usman (ra) said that he had selected officials based on the same qualities that Hazrat Umar (ra) kept in view, so why is public discontent? Hazrat Ali (ra) replied that it was correct, but Hazrat Umar (ra) held the reins of power with an iron fist and had a tight grip that even the most unruly camels in Arabia would whimper. Contrary to this, you are too soft-hearted. Your officials take advantage of your softness and carry out actions you are unaware of. The people think that everything officials do complies with the orders of the Caliphate, so you become the centre of all the excesses

Allegiance to his Caliphate

Following Hazrat Usman (ra)'s martyrdom, the Caliphateremained vacant for three days. People strongly urged Hazrat Ali (ra) to accept the position during this time, but he initially declined. However, due to the persistence of the Muhajireen and Ansar, he eventually agreed to take on the responsibility. On the third day of the incident, a Tuesday on the 21st of ZulHijjah, Hazrat Ali (ra) was given allegiance in Masjid Nabawi. ***(Ibn Athir 3/153)***

Following the establishment of the Caliphate, the top priority was to locate and punish the assassins of Hazrat Usman (ra). The difficulty was that at the time of the assassination, only his wife Hazrat Naila was present. She could not provide much information except that Muhammad bin Abi Bakr entered with two unidentified men. When Hazrat Ali (ra) apprehended Muhammad bin Abi Bakr, he swore his innocence. He explained that he had indeed entered intending

to murder the Caliph. However, a comment from Hazrat Usman (ra) forced him to withdraw. He was unaware of the identity of the two attackers who actually carried out the killing.

Hazrat Naila also affirmed that Muhammad bin Abi Bakr had not taken part in the murder. Despite an investigation, the perpetrators were not identified. Although history books mention various names, their guilt has not been substantiated by legal testimony. Consequently, no evidence of the culprits was discovered, and Hazrat Ali (ra) could not take any measures at that time.

As mentioned earlier, according to Hazrat Ali (ra), the main reason for this rebellion was the excesses of the Ummal (agents). Therefore, he dismissed all the agents of Usman (ra) and appointed Usman (ra) bin Haneef as the agent of Basra, Amr bin Hassan as the governor of Kufa, Hazrat Abdullah bin Abbas (ra) as the governor of Yemen, and dispatched Sahl to govern Syria. When Sahl reached near Tabuk, he was intercepted by the horsemen of Hazrat Amir Muawiya (ra), who forced him to return to Madinah. At that time, Hazrat Ali (ra)realized that his Caliphate was not safe from disputes.

Hazrat Ayesha's (ra) insistence on *Qisas*

Hazrat Ameer Muawiya's (ra) controversy had just begun when another issue arose. When Hazrat Ayesha (ra) was returning from Makkah to Madinah, she met someone on the way. She asked about the situation and found out that Hazrat Usman (ra) was killed and Hazrat Ali (ra) was chosen as the Caliph, but there was still a lot of unrest. After hearing this news, Hazrat Ayesha (ra) went back to Makkah. People asked her why she returned, and she said that Usman (ra) was killed unjustly and the unrest was not being resolved.

She urged people to take revenge for the murder and save the honour of Islam. ***(Tabari pg 3098)***

After witnessing the turmoil and disorder in Madinah following Hazrat Usman (ra)'s martyrdom, Hazrat Talha (ra) and Zubair (ra) sought permission from Hazrat Ali (ra) and left for Makkah. Hazrat Ayesha (ra) also learned about the situation in Madinah, and they shared the story with them. Their testimony strengthened Hazrat Ayesha's (ra) intentions, and she began calling for revenge for the oppressed Caliph.

The reality is that the sequence of events had created suspicion in the country. The murderers of Hazrat Usman (ra) remained unknown, turning his enemies into his supporters and removing all officials and rulers after assuming the Caliphate added to this suspicion. These suspicions also led Hazrat Ayesha (ra), the mother of the believers, to prepare for revenge for Hazrat Usman (ra)'s murder.

Hence, preparations for revenge began. Abdullah bin Amir, Marwan bin Hakam, Saeed bin Aas, and other Umayyads who had fled from Madinah and sought refuge in Makkah spread this movement. They left with an armed group to take over the treasury and provide relief to people in financial difficulties. They also intended to propagate this movement in Basra, Kufa, and other newly populated areas in Iraq, in order to get supporters.

Journey to Iraq

Hazrat Ali (ra) went to Iraq when he learned about their preparations for Makkah. He wanted to reach there before his opponents to manage the security of Baitul Mal (state treasury) and teach the people of Iraq about loyalty.

The Ansar went to the court of Khilafah when they learned about his intention. Hazrat Uqba bin Amir (ra), who fought alongside the Holy Prophet (Sallallahu Alayhi wa sallam) in the Battle of Badr, requested on behalf of the Ansar.

He said that leaving Darul Khilafah was not advisable. During Umar Farooq's (ra) reign, there were significant battles, but he never left Madinah. If Khalid bin Waleed (ra), Abu Ubaidah (ra), Saad bin Abi Waqqas (ra) and Abu Musa Ashari (ra) had turned Syria and Iran upside down at that time, then there is no shortage of such veterans now.

Hazrat Ali (ra) acknowledged the validity of this point. However, he pointed out the difficulty of the opponents' domination over Iraq, which had a sizeable Muslim population and wealth in its Baitul Mal. Hazrat Ali (ra) made a general announcement in Madinah for people to prepare for the journey to Iraq, and most of the people of Madinah joined him. When he reached *Zeeqar*, he discovered that Hazrat Talha (ra) and Zubair (ra) had already reached Basra and almost all of the people of Basra, except Banu Saad, had pledged allegiance to them.

Hazrat Hasan's (ra) journey to Kufa

After hearing this, Hazrat Ali (ra) stayed in *Zeeqar* and sent Hazrat Hasan (ra) with Hazrat Ammar bin Yasir (ra) to Kufa to prepare people for the establishment of the Caliphate. When Hazrat Hasan (ra) arrived in Kufa, Hazrat Abu Musa Ashari (ra) was delivering a speech in front of a grand assembly in the mosque. He said, "The fitnah (turmoil) that the Prophet (Sallallahu Alayhi wa sallam) warned us about is now upon us. Therefore, let us lay down our

weapons and retreat into seclusion." The Prophet (Sallallahu Alayhi wa sallam) had said, 'that the one who sleeps in the time of trial and mischief is better than the one who sits, and the one who sits is better than the one who walks.'

Meanwhile, Hazrat Hasan (ra) entered the mosque and asked Abu Musa Ashari (ra) to leave the mosque and go wherever he wanted. He encouraged the people to support Amirul Mu'mineen (i.e., Caliph) from the pulpit. Hujr bin Adi, a respected elder, also spoke in favour of Hazrat Ali (ra), urging the people to accept his invitation and unite under the flag of Ali to extinguish the fire of turmoil. His and Hazrat Hasan's (ra) speech convinced the people to support Amirul Mu'mineen, and they raised their voices in obedience to him. The following day, Hazrat Hasan (ra) led a group of about nine and a half thousand armed men to meet Amirul Mu'mineen's army at Maqam *Zeeqar* before heading to Basra.

Basra was split into three factions during that time: one remained neutral, another supported Hazrat Ali (ra), and the third supported Hazrat Ayesha (ra) and Hazrat Talha (ra). As preparations for a civil war were underway, the first group made significant efforts towards reconciliation. There were well-intentioned people on both sides supporting their cause. Both Hazrat Ali (ra) and Hazrat Ayesha (ra) desired to resolve their differences and prevent a war from breaking out.

Discussions of reconciliation were underway, and both sides had removed the possibility of war from their hearts, allowing them to sleep peacefully. However, certain elements in each side thought such a reconciliation would be detrimental to their interests. These included the killer of Hazrat Usman (ra) and the *Sabai* group (followers of Abdullah Ibn Saba) in Hazrat Ali (ra)'s army and the

Umayyads on Hazrat Ayesha's (ra) side.

Therefore, they caused a commotion in the darkness of the night and the two parties, in a state of alarm, believed that the other side had deceived them and began attacking each other. Hazrat Ayesha (ra) rode on a camel with an iron hood to try and stop her army from the attack. Hazrat Ali (ra) also attempted to stop his soldiers, but the turmoil that had already been spread could not be contained. The enthusiasm of Hazrat Ayesha (ra) caused great motivation in her troops. Her iron hood was at the centre of the army. Muhammad bin Talha (ra) was the cavalry officer, Abdullah bin Zubair (ra) was in charge of the infantry, and the leadership of the entire army was in the hands of Hazrat Talha (ra) and Zubair (ra).

Battle of Jamal (Camel)

Amid the war, Hazrat Ali (ra) rode his horse to the centre of the field and asked Hazrat Zubair (ra), saying, "Abu Abdullah, do you recall the day when the Messenger of Allah (Sallallahu Alayhi wa sallam) inquired whether you regarded Ali (ra) as a friend?" Upon hearing this, you replied, "Yes, O Messenger of Allah (Sallallahu Alayhi wa sallam)." Hazrat Ali (ra) then reminded him of the Prophet's (Sallallahu Alayhi wa sallam) prediction that he would one day engage in an unfair fight with Ali (ra), to which Hazrat Zubair (ra) responded, "Yes, I do remember now."

(Mustadrak Hakim 3/1366)

After recalling a prediction, Hazrat Zubair (ra) withdrew from the battle and told his son Abdullah: "Ali (ra)'s statement had such an impact that all the enthusiasm for the battle was lost. Surely we are not on the side of truth, so I will not participate in this battle. You can also join me,

but when Hazrat Abdullah (ra) refused, he set off alone towards Basra. Hazrat Talha (ra) saw Hazrat Zubair (ra) leaving, and his intention also wavered. But ultimately, the battle started.

Hazrat Ali (ra) permanently relocated from Madinah to Kufa after the Battle of Jamal and made Iraq the new capital. There are various explanations for this move, but in my view, the main reason was the martyrdom of Hazrat Usman (ra), which violated the sanctity of the Prophet's (Sallallahu Alayhi wa sallam) city. This incident compelled Hazrat Ali (ra) to separate the political centre from the academic and religious centre.

Additionally, Kufa had the highest number of supporters and followers of Hazrat Ali (ra) then. Hazrat Ali (ra)'s decision to make Iraq the capital was aimed at shielding Madinah from political corruption. Still, unfortunately, it did not yield any positive outcomes. This shift in power from Madinah also caused Hazrat Ali (ra) to move away from the core of Islam, which proved to be politically damaging for him in the future.

Despite the challenges, Hazrat Ali (ra) remained in Kufa and focused on reorganizing the country. He appointed various individuals to govern different regions, including Hazrat Abdullah bin Abbas (ra) as the governor of Basra, Yazid bin Qais to Madayan, Muhammad bin Salim to Isfahan, Qudama bin Ajlan to Kaskar, Rabi bin Kaas to Sijistan, and Khalid bin Kaas to oversee all of Khorasan.

Upon reaching Khorasan, Khalid was informed that a girl from the Khosrow family had rebelled in Nishapur. He led an army to Nishapur, quelled the rebellion, and sent the girl to the court of the Caliph. The Caliph treated her kindly and offered her the opportunity to marry his elder son Hasan (ra). But she declined, stating that she did not wish to marry

someone who was not yet independent. Instead, she proposed to marry Hazrat Ali (ra), but he declined and set her free to live wherever she pleased and marry whomever she desired.

Hazrat Ali (ra) appointed MalikAshtar Nakhai to oversee the interconnected regions of the Jazira, Mosul, and Sham. Ashtar expanded his control to some areas of Sham. However, Amir Muawiya's (ra) governor, Zihak bin Qais, confronted Ashtar between Harran and Raqqa and forced him to retreat to Mosul. Ashtar then established himself in Mosul and launched constant raids against the Syrian army, impeding their progress and preventing them from advancing further.

Hazrat Ali (ra)'s invitation to peace

Despite knowing that Amir Muawiya (ra) was unlikely to accept his claim to the Caliphate, Hazrat Ali (ra) called for peace once again and sent Jarir bin Abdullah as a messenger to complete his argument. When Jarir arrived, Amir Muawiya (ra) was amidst a meeting with Syrian leaders. After receiving the letter, Amir Muawiya (ra) read it to himself, and then he read it to the assembled audience.

He responded to Hazrat Ali (ra)'s letter, emphasizing the need to hand over the murderers of Usman (ra). Abu Muslim took the letter to the court of Khilafah. He also expressed personally that if the killers of Usman (ra) were handed over to them, he and the people of Syria would gladly pledge their allegiance to Ali (ra) as the rightful and deserving Caliph based on his virtues and excellence.

Battle of Siffin

Before the start of the war, Hazrat Ali (ra) sent Bashir

bin Amr bin Mohsin Ansari (ra), Saeed bin Qais Hamdani, and Shabath bin Rabi to make a final attempt at reconciliation with Amir Muawiya (ra), but their efforts were unsuccessful. On both sides, groups of scholars, nobles, and huffaz of the Qur'an detested the idea of bloodshed. They managed to prevent the war for three consecutive months while attempting to reconcile both parties equally. During this time, around 85 attacks were planned by both sides, but these elders always stood in the middle to mediate. Despite waiting for peace for three months during Rabiul Awwal, Rabiul Thani, and Jamadil Awwal, nothing was accomplished, and the war broke out at the beginning of Jamadil Akhir.

The beginning of the battle

The fighting occurred in a particular manner, with a small number of troops descending on the battlefield twice a day, in the morning and evening. They engaged in fighting and bloodshed before returning to their camps. At times, Hazrat Ali (ra) would take command, while at other times, Ashtar Nakhai, Hujr bin Adi, Shabath bin Rabi, Khalid bin Mamar, Ziyad bin Nazar, Ziyad bin Hafsa, Saeed bin Qais, Muhammad bin Hanafiyah, Muaqil bin Qais, and Qais bin Saad would perform this duty. This process continued until the last days of Jamadil Akhir. However, as soon as the crescent of Rajab appeared, the war on both sides stopped due to the sanctity of the sacred month. During this time, the well-wishers of the Ummah once again had an opportunity to try for reconciliation.

Hazrat Abu Darda (ra) and Hazrat Abu Amama Bahli (ra) approached Amir Muawiya (ra). They asked him why he was fighting with Ali (ra) instead of acknowledging Ali (ra)'s worthiness for leadership. Amir Muawiya (ra)

responded that he was fighting to avenge the unjust killing of Usman (ra). Hazrat Abu Darda (ra) then asked if Ali (ra) was responsible for Usman (ra)'s death, to which Amir Muawiyah (ra) replied that he wasn't. Still, Ali (ra) had provided refuge to Usman (ra)'s killers. He would pledge allegiance to Ali (ra) if he handed over the murderers.

Hazrat Abu Darda (ra) and Hazrat Abu Umama (ra) then reported this conversation to Hazrat Ali (ra). They informed him of Amir Muawiya's (ra) conditions. Between the last of Muharram and the first of Rajab 37 AH, there was a period of silence, and no significant battles occurred between the two sides. However, the war resumed at the beginning of the month of Safar. Numerous bloody fighting took place, resulting in thousands of women becoming widows and children becoming orphans. Despite this, the civil war remained unresolved.

After the war, both sides engaged in correspondence and arranged a meeting between the camps' scholars and intellectuals. Following discussion and debate, it was agreed that two arbitrators would be chosen, and their decision would be considered final.

Hazrat Ali (ra), Muawiya (ra), and their respective supporters mutually agreed that Abdullah bin Qais (Abu Musa Ashari) and Amr bin Aas (ra) would make a decision based on the Holy Qur'an and the Sunnah of the Prophet (Sallallahu Alayhi wa sallam), which everyone would accept. Therefore, both parties needed to hold the Qur'an and the Sunnah of the Prophet (Sallallahu Alayhi wa sallam) as their guiding principles and not deviate from them under any circumstances. The arbitrators' lives and properties would be safeguarded, and the entire Ummah would affirm their rightful decision. However, the decision would not be

recognized if it went against the Book of Allah and the Sunnah of the Prophet (Sallallahu Alayhi wa sallam). Both sides would have the right to resume fighting as necessary.

Foundation of Khawarij (Kharijite) Fitnah

The agreement was finalized on the 13th of Safar in 37 AH. Ash'ath bin Qais was tasked with informing all the tribes about it. However, when he reached Gaza, two men objected, stating that only Allah had the right to make decisions. They attacked the Syrian army and were killed in combat. Other tribes, such as the Murad, Banu Rast, and Banu Tamim, also disapproved of this agreement.

Urwa bin Awiya, a member of Banu Tamim, asked Ash'ath whether he believed in the judgment of men in matters related to Allah's religion. He then angrily attacked Ash'ath with his sword, which would have caused severe harm had it not been evaded. Many others also disapproved of the agreement by personally appearing before Hazrat Ali (ra). For instance, Mahrez bin Khanis advised Hazrat Ali (ra) to withdraw from the contract, fearing that it could have dire consequences for him. Eventually, this abhorrence led to forming of a permanent sect, which will be discussed later.

Outcome of Tahkeem (Arbitration)

Hazrat Ali (ra) and Amir Muawiya (ra) agreed to hold the arbitration in *Dumat al-Jandal*, between Iraq and Syria. They each sent 400 men to accompany their respective arbitrators. Hazrat Abu Musa Ashari (ra) was sent with the army with Hazrat Abdullah bin Abbas (ra) as the religious guardian and Shuraih bin Hani (ra) as the commander. Other notable individuals, such as Hazrat Abdullah bin Umar (ra) and Hazrat Saad bin Abi Waqqas (ra), Mughira bin Shoaba (ra) etc., who had stayed away from this civil war

due to their righteousness and piety also came to Dumat al-Jandal to know the final decision.

Hazrat Mughira bin Shoaba (ra), a senior companion and wise individual, spoke separately with Abu Musa Ashari (ra) and Amr bin Aas (ra) and assessed their opinions. He concluded that unity between them was unlikely and predicted that the outcome of the arbitration would not be favourable. So, they met in secret as planned. Then Amr bin Aas (ra) requested that Abu Musa Ashari (ra) ascend to the pulpit and pronounce the decision.

The disobedience of Khawarij

It is already mentioned that Tahkeem, the arbitration system, was not favoured by a specific group and supporters of Hazrat Ali (ra). When these individuals arrived in Kufa from Siffin, they expressed their discontent in a way that resulted in about 12,000 men leaving Hazrat Ali (ra)'s camp and settling in *Harura*.

Hazrat Ali (ra) then dispatched Hazrat Abdullah bin Abbas (ra) to engage in discussions with them and succeeded in convincing one-third of them to return to the mainstream. However, a rumour began to circulate in Kufa that Hazrat Ali (ra) had renounced his decision of Tahkeem and considered it an act of Kufr (disbelief) to appease the Khawarij.

Upon hearing this rumour, Hazrat Ali (ra) took the stage and delivered a powerful sermon. He refuted the claim and reminded the audience that these same individuals had previously forced the postponement of the war and disapproved of the arbitration and now wanted him to break his promise and start the war again before making a decision.

Hazrat Ali (ra) asserted, "By Allah, this cannot happen." The dissenting faction was present in the audience. They stood together and said, 'The decision is only for Allah.' ***(Qur'an 6:57)***

Another person came forward and said in a loud voice; 'It has already been revealed to you (O Muhammad) and to those who came before you that if you associate others with Allah, your deeds will surely become worthless and you will certainly be among the losers.' ***(Qur'an 39:65)***

Hazrat Ali (ra) instantly responded, 'So be patient, for Allah's promise is true, and do not let those who have no faith discourage you.' ***(Qur'an 30:60)***

As time passed, this group gradually evolved into a permanent sect. When the tragic outcome of the arbitration at Dumat al-Jandal was publicized throughout the land, this sect broke away from their allegiance to Ali Murtaza (ra), pledging their loyalty to Abdullah bin Wahb al Rasbi instead. The members of this sect, who were spread across Kufa, Basra, Anbar, Madain, and other areas, all assembled in Naharwan, creating an atmosphere of violence and bloodshed.

The Khawarij firmly believed that it was an act of disbelief to arbitrate in matters of religion. Moreover, they claimed that both the arbitrators and those who had chosen them were also disbelievers. Therefore, they considered it permissible to shed the blood of anyone who disagreed with their beliefs.

Battle of Naharwan

After arriving at Naharwan, Hazrat Ali (ra) sent Hazrat Abu Ayyub Ansari (ra) and Qais bin Saad bin Ubada (ra) to speak with the Kharijite and warn them about the

gravity of their actions. Unfortunately, their efforts proved futile. In a final attempt to avert a violent confrontation, one of the Kharijite leaders, Ibn Al-Kawa, was summoned to make them understand but to no avail.

Some members of the Kharijite group were hesitant to fight against Hazrat Ali (ra). As a result, when the battle began, approximately 500 men left and headed towards *Band Najin*, a large group went to Kufa, and 1000 men repented and sought refuge under the flag of Ali (ra). This left only 4000 Khawarij with Abdullah bin Wahab Rasbi, but they were all carefully selected and loyal. Consequently, they launched a strong attack on the right and the left. This attack would have been very difficult to repel had Ali (ra)'s supporters not possessed exceptional fortitude and courage.

The Khawarij had their limbs and other body parts severed, but this did not diminish their fighting spirit. Shuraih bin Abi Aufa had one of his legs cut off, but he continued to fight while standing on one leg. Eventually, the Khawarij got killed one by one until they perished. Following the war, Hazrat Ali (ra) searched for the person among the slain Khawarij, who the Messenger of Allah (Sallallahu Alayhi wa sallam) had prophesied about. Ultimately, he found a dead body that fit all the signs, so he proclaimed, 'Allahu Akbar!' in recognition that the Messenger of Allah's (Sallallahu Alayhi wa sallam) prophecy had been fulfilled.

After the battle of Naharwan, Hazrat Ali (ra) commanded his troops to march towards Syria. However, Ash'ath bin Qais expressed concern to Hazrat Ali (ra) regarding weapons. He said their quivers were empty, their swords were blunt, and their spears were damaged. He suggested that they should prepare their equipment before attacking the enemy. Hazrat Ali (ra) agreed and camped in *Mukhila*, instructing the people to prepare as per Ash'ath's

advice. Unfortunately, instead of getting ready, the people began to slip away gradually from Kufa. In the end, only 1,000 people gathered together. When Hazrat Ali (ra) saw this, he abandoned his plan to attack Syria, returned to Kufa, and stayed there.

Struggle for Egypt

As mentioned earlier, Ali Murtaza (ra) dismissed all the officials from the Usmani era after assuming the Khilafah and appointed new ones. He entrusted the governorship of Egypt to Hazrat Qais bin Saad Ansari (ra). He strategically convinced most of Egypt's people to pledge allegiance to Hazrat Ali (ra). However, the people of the town of *Qurtaba*were hesitant and asked for time before pledging allegiance. As a determined and prudent man, Qais bin Saad (ra) decided not to force them and instead allowed them to live in peace.

Consequently, the people of *Qurtaba* became submissive and obedient, paying their taxes and never causing any trouble. This decision to tolerate their hesitation proved to be wise. It prevented any disturbance to the peace and tranquillity of the country.

Crushing the rebellions

The Khawarij had become powerless after the battle of Naharwan. Although small groups remained in the country, they continued to cause trouble and commit misdeeds. Khurait bin Rashid was a Khariji whose main activity was to trap Magi, apostates, and new Muslims, loot across the country and incite the Zimmis (protected non-Muslims) to revolt in various places.

Hazrat Ali (ra) appointed Ziyad bin Hafsa and, according to a narration, Mu'qil bin Qais to suppress the

rebellious Khariji. After a continuous pursuit, they fought in the hills of *Ramhormoz*. He cleaned the country from the Khariji and his group.

Hazrat Ali (ra) then took a pledge of obedience from the rebellious Zimmis (protected non-Muslims) and treated them with kindness and mercy. He also treated the apostates very well after they accepted Islam, which had a very positive effect on them. When Mu'qil bin Qais left *Ramhormoz*, the local people followed him for a long distance. As he departed, Iranian men and women said their goodbyes, and tears streamed uncontrollably from their helpless eyes.

Suppressing the rebellions of Kerman and Persia

Hazrat Ali (ra) swiftly drove out Hazrat Amir Muawiya's (ra) attacking troops from the occupied territories. However, this action led to a state of unrest and fearlessness. The foreigners from Kerman and Persia rebelled and refused to pay Kharaj. At the same time, many provinces expelled the agents appointed by Hazrat Ali (ra) and were taken over by Zimmis. Hazrat Ali (ra) sought counsel on suppressing this widespread rebellion.

The people suggested that no one was better suited for the task than Ziyad Bin Abih. Thus, Ziyad was appointed to lead the campaign.

Once the uprising had been quelled, Hazrat Ali (ra) treated the Iranian rebels with such kindness that even the children of Persia were filled with feelings of acceptance. The Iranians saw similarities between Amirul Mu'mineenAli bin Abi Talib's (ra) style of governance and the Nosherwani's style and, thus, were particularly appreciative of Hazrat Ali (ra)'s leadership.

His conquests

It is evident from the previous incidents that Hazrat Ali (ra) had limited time to expand the scope of Islamic conquests due to the need to suppress internal rebellions and domestic disputes. However, he did not neglect external affairs. Some Arabs in the direction of Sistan and Kabul had gained independence, so Hazrat Ali (ra) gained control over them and proceeded further. ***(Futoohul Buldan baab Sistan and Kabul)***

Additionally, in the 38th AH, when the Konkan Bombay region was still part of Sindh, Hazrat Ali (ra) allowed some Muslim volunteers to launch a sea attack on India. The first target of this attack was Konkan.

(Futoohul Buldan zikr futoohul Sindh)

His Martyrdom

The Ramadan of 40 AH was going to be his last Ramadan. He came to the mosque for fajr prayer and woke up Abdul Rahman Ibn Muljim, who was sleeping there. When Hazrat Ali (ra) was in prostration and engrossed in intimate conversation with Allah, he attacked with a sword. In this state, the wretched ibn Muljim inflicted a fatal blow to Hazrat Ali (ra)'s head, and the people subsequently captured him.

Hazrat Ali (ra)'s injuries were so severe that his survival was impossible. He called upon Hazrat Hasan (ra) and Hussain (ra) and gave them valuable advice. He urged them to treat Muhammad bin Hanafiya (ra) with kindness and compassion. Jundub bin Abdullah suggested allegiance should be pledged to Hasan (ra) after Hazrat Ali (ra)'s demise. Hazrat Ali (ra) refrained from commenting on the matter and left the decision to the people. He made various other wills as well. He instructed that his *qisas* (retribution in

kind) should be taken lightly, meaning the murderer's body should not be mutilated.

The sword was laced with poison, which quickly spread throughout his body. On the same day, i.e., 20th Ramadan 40 A.H., on the night of Friday, this source of grace, perfection, and the sun of wisdom and guidance set forever. Hazrat Hasan (ra) prepared the shroud and burial. Instead of the usual four takbeer, he recited five takbeers in the funeral prayer. Hazrat Ali (ra) was buried in a cemetery called *Aza* in Kufa.

A look at the Caliphate of Ali Murtaza (ra)

After Hazrat Usman (ra)'s martyrdom, when Ali Murtaza took over the Khilafah, there was chaos and turmoil not only in Darul Khilafah (capital) but also throughout the Islamic world. Hazrat Usman (ra)'s death was not an ordinary incident; it enraged the Muslims. Even those who did not like the style of Hazrat Usman (ra)'s governance were disgusted by the audacity of the troublemakers. As a result, Hazrat Zubair (ra), Talha (ra), and Ayesha (ra) demanded retribution (qisas) despite their complaints about Hazrat Usman (ra)'s government. Ordinary people were unhappy with the overall situation, and accusations were floating around, such as;

1) Hazrat Ali (ra) did not assist Hazrat Usman (ra) against the agitators.

2) He did not punish the murderers and made them his allies during his own reign as Caliph.

3) He promoted the murderers to higher positions.

These reasons were believed to be the basis for all civil wars. It is essential to examine the accuracy of these claims

and to what extent Hazrat Ali (ra) was helpless in those circumstances.

<u>The first reason,</u> the accusation of not providing assistance against the troublemakers, cannot be solely attributed to Hazrat Ali (ra). The blame also falls on Hazrat Talha (ra), Zubair (ra), Saad bin Abi Waqqas (ra), and all the people of Madinah. The fact is that Hazrat Usman (ra) disapproved that a civil war should be started during his reign. Therefore, when the Ansar, Banu Umayyah, and other supporters of the Caliphate presented themselves for support, Hazrat Usman (ra) strictly forbade any form of bloodshed. It was not possible for Ali Murtaza (ra) to do anything different in this regard. In fact, he was the one who persuaded those turmoil-makers when they came for the first time and sent them back.

On their second return, their anger was so intense that no persuasion could appease them. Ummul Mu'mineen Umm Habibah attempted to bring food and drink to Hazrat Usman (ra) during the siege. Still, the perpetrators disregarded her and resisted her efforts.

Similarly, when Hazrat Ali (ra) suggested that the food and water supply should not be cut off, these troublemakers vehemently refused. This greatly shocked Hazrat Ali (ra), causing him to throw away his turban and retreat into seclusion, distancing himself from all affairs.

(Tabari pg 380)

It should be noted that while Hazrat Usman (ra) was under confinement, other esteemed companions were also not free. The perpetrators had imposed strict surveillance on the movements of these individuals. On one occasion, Hazrat Hasan (ra) advised his beloved father that had he followed his suggestion to leave Madinah during the siege, the demand

of qisas (retribution) would not have arisen against him. In response, Hazrat Ali (ra) answered, 'You do not know whether I was free at that time.' ***(Ibn Athir 3/181)***

<u>The second reason</u>, i.e., not punishing the murderers, is worth discussing. If by "murderer" we mean those specific individuals who directly participated in the killing of Hazrat Usman (ra), then it was certainly Hazrat Ali (ra)'s duty to bring them to justice. However, as previously mentioned, no trace of them was found despite a thorough investigation.

If the term "murderer" is extended to include all those who participated in the siege, as indicated by the demand of Amir Muawiya (ra), then it would be unjust to seek revenge for one person's blood by shedding the blood of thousands. Furthermore, such an act would be against the law. The besieging group included some of the Prophet's (Sallallahu Alayhi wa sallam) Companions and many peacemakers whose sole intention was to rectify the situation. Killing these individuals or handing them over to Amir Muawiya (ra) for vengeance would have been cruel.

<u>The third reason</u> for the accusation against Hazrat Ali (ra) is that he allegedly empowered the besiegers and gave them important positions. However, during that time, Hazrat Ali (ra) was unable to do anything about the situation. At that time, three factions had emerged among the Muslims. The *first* group consisted of Usman (ra)'s supporters who openly opposed Hazrat Ali (ra) and wanted to establish their own empire.

The *second* group consisted of the elder Sahaba (ra), who believed that Hazrat Ali (ra) was right. Still, because of their devotion and piety, they did not want to participate in the civil war. Thus, when Hazrat Ali (ra) left Madinah for Kufa and requested them to accompany him, many cautious

Companions declined.

Hazrat Saad bin Abi Waqqas (ra) said, "Give me a sword that can differentiate between Muslim and Infidel, and I am ready to go then."

Hazrat Abdullah bin Umar (ra) stated, "For Allah's sake, do not press me to do something so unfavourable."

Hazrat Muhammad bin Maslama (ra) stated, "Rather than using my sword to shed the blood of a Muslim, I will strike it on Mount Uhud with such force that it will be broken into pieces."

Hazrat Usama bin Zaid (ra) said, "Amirul Mu'mineen, I beg you to forgive me, but I have vowed not to stain my sword with the blood of a Muslim." Therefore, this group was unable to provide any practical help.

The *third* group, which supported Ali (ra), was composed of a large number of people who either participated in the siege or were influenced by him. Therefore, Hazrat Ali (ra) could not afford to make this large group his enemy by turning away from them.

Compassion with subjects

Hazrat Ali (ra) was a blessing for his people as he opened the doors of the state treasury to the poor and needy. He generously distributed the money collected in the state treasury among those deserving. He also treated the Zimmis (protected non-Muslim) kindly.

Despite facing numerous uprisings in Iran due to secret conspiracies, Hazrat Ali (ra) always acted with great mercy. His kindness and compassion even impressed the Iranians, who compared him to Nosherwan, a legendary Persian ruler known for his just and fair rule.

Military Administration

Hazrat Ali (ra), a seasoned war veteran with extensive knowledge of military affairs, took numerous measures in this regard. This included setting up many military checkpoints on the Syrian border. These troops prevented Amir Muawiya (ra) from advancing when he launched a general attack on Iraq in 40 AH. Similarly, to safeguard Baitul Mal, women, and children from constant rebellion and uprising in Iran, Hazrat Ali (ra) constructed robust fortifications, including the *Ziyad* fort in Istakhr. Another noteworthy military structure was the Euphrates River Bridge, built to serve military needs during the Battle of Siffin. ***(Tabari pg 3450)***

Religious services

The Caliph's most significant responsibility is to disseminate and promote religion, along with providing religious education to Muslims and encouraging them. Hazrat Ali (ra) stood out in these services since the time of the Prophet (Sallallahu Alayhi wa sallam). His efforts led to the spread of Islam's light in Yemen. Furthermore, when Surah *Baraat* (Tauba, Surah no 9) was revealed, he was assigned the responsibility of publishing and preaching its message.

Throughout his tenure as the Caliph, Hazrat Ali (ra) never lost sight of this duty, despite being occupied with civil wars that left him limited time. Some Christians who had embraced Islam in Iran and Armenia apostatized. He took decisive action to suppress them with the utmost severity, leading to most of them repenting and returning to Islam.

Hazrat Ali (ra)'s actions in suppressing the Khawarij and punishing the Sabai, who went as far as calling him

'God,' were an excellent service to Islam. He also strictly enforced moral supervision of Muslims, punishing criminals severely. He proposed new punishments for crimes not previously covered by Islamic law, such as burning alive, demolishing a house, and cutting off hands for crimes other than theft.

However, it is important to note that Hazrat Ali (ra) did not act arbitrarily in implementing *Hudood* (Islamic punishment). The punishment of burning alive was only given to a few heretics. But when Hazrat Ibn Abbas (ra) informed him that the Prophet (Sallallahu Alayhi wa sallam) had forbidden this punishment, Hazrat Ali (ra) expressed regret for his actions. ***(Tirmizi)***

The individuals responsible for administering lashes were directed to whip the entire body except for the face and private parts. In terms of punishment for women, Hazrat Ali (ra) ordered that they be seated and covered entirely with clothing so that no part of their body would be exposed. Additionally, in the case of stoning, a woman should be buried in the ground up to her navel. ***(Kitabul Kharaj pg 97)***

In cases of crime, a single confession was not deemed sufficient. For instance, when someone appeared before Hazrat Ali (ra) and confessed to theft by saying, "Amirul Mu'mineen, I have stolen," he sent him back with an angry expression. However, when he admitted to the crime again, Hazrat Ali (ra) considered it proof of guilt and ordered the offender's hands to be cut off. ***(Kitabul Kharaj pg 103)***

Merely having the intent and taking steps towards committing a crime was not enough to make someone guilty unless they actually committed it. Therefore, a person broke into a house but was caught before stealing anything. When

this case was presented to Hazrat Ali (ra), he imposed no *hadd* punishment.

If the amount stolen was less than ten dirhams, there was a directive not to cut off the thief's hand. Similarly, if the offender was intoxicated, Hazrat Ali (ra) waited for the effects of intoxication to subside before administering any punishment. ***(Kitabul Kharaj pg 100)***

Those women who became pregnant due to illicit relationships were not put under hadd punishment until the child was born so that the foetus was not harmed. Ordinary prisoners were provided food from the state treasury. However, individuals who were put under house arrest due to vice or immorality were provided food and drink from their own resources if they were affluent; otherwise, the treasury supported them.

Penalties

Some of the unusual punishments recommended by Hazrat Ali (ra) were actually *Ta'zir* (discretionary punitive punishments). Hazrat Umar (ra) also issued such punishments. Therefore, in his era, a person who drank alcohol during Ramadan was sentenced to a hundred lashes instead of eighty because he had defiled Ramadan and drank alcohol. ***(Kitabul Kharaj pg 100)***

His Traits

Hazrat Ali (ra) was fortunate to have received education and training in the house of the Prophet (Sallallahu Alayhi wa sallam) from childhood until the end of his life. As per a narration in the Musnad Ahmad, he used to serve the Prophet (Sallallahu Alayhi wa sallam) every morning and had a unique level of proximity to him.

Another narration indicates that he had this opportunity twice daily, both during the day and at night. On one occasion, Shruaih bin Hani (ra) inquired Hazrat Ayesha (ra) about wiping over socks. She referred him to Hazrat Ali (ra) as he used to travel with the Prophet (Sallallahu Alayhi wa sallam). This illustrates the intimate relationship and knowledge-sharing between the Prophet (Sallallahu Alayhi wa sallam) and Hazrat Ali (ra).

Shah Waliullah Dehalwi (rh) referred to the close relationship and training of Ali Murtaza (ra) as the real foundation of his virtues. It was because the Messenger of Allah (Sallallahu Alayhi wa sallam) used to teach him the Qur'an due to his unique status and proximity. ***(Musnad Ahmad 1/83).***

Ali Murtaza (ra) also used to explain and comment on some Quranic verses on certain occasions. (Musnad Ahmad 1/85). Furthermore, he also documented a few specific ahadith. ***(Musnad Ahmad 1/79)***

One of the reasons for Hazrat Ali (ra)'s broad understanding of jurisprudential issues is that he used to seek knowledge from the Holy Prophet (Sallallahu Alayhi wa sallam) about things he did not know. For some issues that were too delicate to be asked directly to the Prophet (Sallallahu Alayhi wa sallam) due to shame and modesty, he would ask through someone else. As a result, he indirectly learned that the discharge of *madhiy* does not nullify ablution. ***(Sahih Bukhari)***

Due to his knowledge and perfection, Hazrat Ali Murtaza held different opinions from other companions, particularly Hazrat Usman (ra), on many issues. For instance, Hazrat Usman (ra) disliked Hajj Tamattu, stating

that it was only permissible during the time of the Messenger of Allah (Sallallahu Alayhi wa sallam) due to fighting and insecurity, which was no longer applicable. In contrast, Hazrat Ali (ra) and other companions believed it to be permissible in all situations. Similarly, there were differences in issues related to marriage in the state of Ihram and the inheritance of a woman during the state of *Iddah* (waiting period).

Although Hazrat Ali Murtaza (ra) lived in Madinah for most of his life, almost the whole tenure of his Caliphate was spent in Kufa, where there were fewer opportunities to make rulings and decisions. Consequently, most of his opinions and judgments were circulated in Iraq, leading to the development of Hanafi jurisprudence based on the sayings and judgments of Hazrat Ali Murtaza (ra) after Hazrat Abdullah bin Masood (ra).

His Judgements

Because of these qualities, Hazrat Ali (ra) was suitable for judging cases and was generally recognized by the Companions. Hazrat Umar (ra) used to say that Ali (ra) is the most suitable among us to judge cases and Ubai bin Kaab (ra) is the greatest reciter. ***(Tabaqat Ibn Saad 2/ 102)***

Hazrat Abdullah Bin Masood (ra) says that we (Sahaba) used to say that Ali (ra) is the most correct judge among the people of Madinah. ***(Mustadrak Hakim 3/ 135)***

The assessing eyes of the Holy Prophet (Sallallahu Alayhi wa sallam) had already assessed the talent and abilities of Hazrat Ali (ra), and he had received the certificate of the best judge from the Prophet's (Sallallahu Alayhi wa

sallam) blessed tongue. In times of need, Rasoolullah (Sallallahu Alayhi wa sallam) used to appoint Hazrat Ali (ra) for the post of judge.

Therefore, when the people of Yemen accepted Islam, the Messenger of Allah (Sallallahu Alayhi wa sallam) chose him as the judge there. Hazrat Ali (ra) said, O Messenger of Allah (Sallallahu Alayhi wa sallam), there will be new cases, and I do not have the experience and knowledge of such judgments. The Prophet (Sallallahu Alayhi wa sallam) replied; Allah would guide your tongue to the straight path and your heart to stability and independence. Hazrat Ali (ra) says that he did not hesitate to decide the cases after that.

(Musnad Ahmad 1/83)

His Trust and Honesty

Hazrat Ali (ra) was trained by the Prophet Muhammad (Sallallahu Alayhi wa sallam), known as Al-Ameen, meaning "the trustworthy". As a result, Hazrat Ali (ra) was also known for his trustworthiness from the beginning. When the Quraish entrusted their trusts to the Messenger of Allah (Sallallahu Alayhi wa sallam), he (Sallallahu Alayhi wa sallam) then entrusted their return to Hazrat Ali (ra) after his migration to Madinah. ***(Usdul Ghaba 4/ 19)***

During his Caliphate, Hazrat Ali (ra) guarded the Baitul Mal (public treasury) with the utmost honesty. This is evident from a statement made by Hazrat Umm Kulsoom (ra), who said that when some oranges were brought, Hasan (ra), Hazrat Ali (ra)'s son, picked one. When Hazrat Ali (ra) saw it, he snatched it and distributed them among the people.

(Izalatul Khafa)

When he used to distribute the state treasury, he would draw lots equally so that he wouldn't be responsible for any

shortfall. On one occasion, goods arrived from Isfahan, including a loaf of bread. Hazrat Ali (ra) divided the bread into seven pieces along with the other wealth and distributed them by drawing lots. On another occasion, he distributed all the funds from Baitul Mal. swept the empty treasury, and prayed two rak'ahs to bear witness to his trustworthiness and honesty on the Day of Judgment. ***(Izalatul Khafa)***

His Asceticism and Piety

He exemplified asceticism in the world, and in fact, asceticism found its fulfilment in him. There was no worldly glory in his asceticism. Upon arriving in Kufa, he chose to rest in a field instead of a palace, stating that even Umar bin Khattab (ra) preferred a simple life and did not value grand palaces. Therefore, the field was sufficient for him.

From childhood until he was 25 or 26, he remained in the company of the Messenger of Allah (Sallallahu Alayhi wa sallam). There was no scope for worldly luxury in the house of the emperor of asceticism and contentment. After marrying Hazrat Fatima (ra), they moved into a separate house. The household items for their new life were so minimal that not a single item could be added to what Fatima (ra), the leader of women in paradise, had brought from her father's house.

Hazrat Fatima's (ra) hands had calluses from grinding millstones. The only sheet in the house was so short that if it covered the feet, the head would be exposed, and if it covered the head, the feet would be exposed. The economic situation was so dire that the stove smoke did not rise from their house for weeks. During intense hunger, they would tie stones to their stomachs.

Once, Hazrat Ali (ra) became very hungry and went

to *Awali*, an outskirt in Madinah, for work. He met a woman who was collecting mud, so he made a deal with her to water her garden. He became so exhausted that his hands bore marks and got a handful of dates for this job. But Ali (ra) did not have the habit of eating alone, so he went to the Prophet (Sallallahu Alayhi wa sallam) and shared the dates with him.
(Musnad Ahmad H# 1135)

Even during his time as the Caliph, Hazrat Ali (ra) remained committed to his ascetic lifestyle, and there was no change in his simple way of living. He considered plain clothes and simple food as the greatest blessings. Once, when Abdullah bin Zurair (ra) was invited to a meal, Hazrat Ali (ra) served *khazeerah*, a dish made from small pieces of meat, broth, and flour.

Abdullah (ra) suggested that Ali (ra) should instead make a dish from the ducks as Allah had blessed him with a great deal of bounty. However, Ali (ra) replied that he had heard the Messenger of Allah (Sallallahu Alayhi wa sallam) say that a Caliph should not take more than two dishes from the wealth of Allah: one for himself and his family and one to offer to the people. ***(Musnad Ahmad H# 578)***

The door of the state treasury had no curtain and no gatekeeper with no king-like showoff. During a period when the emperors of Rome and Persia were pouring gold and jewels upon the Muslims, the Caliph of Islam chose to live simply. On top of it, the state of his generosity was such that sometimes he had to face starvation.

Once, while delivering a sermon, he asked if anyone would like to buy his sword, stating that he would not have sold it if he had even the price of an apron. A person stood up and said: AmirulMu'mineen! I lend you the cost of the apron. ***(Izalatul Khafa ba hawala Abu Umar)***

The daughter of the emperor of both worlds (i.e., Rasoolullah (Sallallahu Alayhi wa sallam)) had no maid to assist with the housework and thus had to manage all the chores with her own hands. On one occasion, she sought the help of her compassionate father to ease her burden, but he (Sallallahu Alayhi wa sallam) was not available at the time.

Later, Hazrat Ayesha (ra) informed the Messenger of Allah (Sallallahu Alayhi wa sallam) about the situation, and he personally came to offer his advice. He (Sallallahu Alayhi wa sallam) asked her if she would like to learn something that would be more beneficial to her than a servant and then proceeded to teach her the practice of Tasbeeh (Subhan Allah, Alhamdu Lillah, Allahu Akbar).

His Worship

Hazrat Ali (ra) was an extremely devout servant of Allah, and his life's passion was worshipping Allah. The Quran itself is a testament to this fact, as Allah mentions in it:

"*Muhammad is the Messenger of Allah* (Sallallahu Alayhi wa sallam)*, and those who are with him are firm against the disbelievers and compassionate among themselves. You see them bowing and prostrating [in prayer], seeking Allah's grace and pleasure*." *(Qur'an 48:29)*

The commentators have pointed out that in the above verse, *those who are with him,* refers to Abu Bakr (ra); *are firm against the disbelievers,* refers to Umar (ra); *compassionate among themselves,* refers to Usman (ra); *you see them bowing and prostrating [in prayer]*, refers to Ali (ra); and *seeking Allah's grace and pleasure,* refers to rest of the sahaba. ***(Tafsir Fathul Bayan vol 9)***

This proves the superiority of Hazrat Ali (ra) over all

the Sahaba (ra) in worship because bowing and prostration were common characteristics of all the Companions (ra). Then from this distinction, it becomes clear that he had some uniqueness in this regard. In addition to this, there are some other pieces of evidence of his distinguishing qualities, as mentioned by the Companions.

Hazrat Ayesha (ra) reports that, to her knowledge, he is very devoted to offering salah (prayer) and fasting.

(Tirmizi KitabulManaqib fazl Fatima)

Hazrat Zubair bin Saeed (ra) affirms that he has never encountered a Hashemite who worships Allah more than he does. ***(Mustadrak Hakim 3/108)***

It is evident from these circumstances that he remained steadfast in his worship commitments.On one occasion, the Prophet (Sallallahu Alayhi wa sallam) taught Fatima to read 'Allahu-Akbar' thirty-four times, 'Subhan Allah' thirty-three times, and 'Alhamdu Lillah' thirty-three times before going to bed. Hazrat Ali (ra) said: I never missed it after that. A man said to him: Not even on the night of Siffin? He said: Not even on the night of Siffin. ***(Musnad Ahmad H# 1229)***

His passion for spending in the way of Allah

Hazrat Ali (ra) may not have been wealthy in material possessions, but he had a heart full of richness. None who came to him seeking assistance left his doorstep dissatisfied, and it continued till his death.

Once, after spending the entire night watering the garden, he earned some barley as a wage. He divided it into three parts and prepared to cook *harira* (a dish) from one part. Just as it was almost ready, a poor man came, and

Hazrat Ali (ra) gave him the entire portion. He waited for the second portion to be cooked, but when a poor orphan came asking for food, he gave him that portion as well. Finally, when the third portion was ready, another needy came, and he offered it to him as well. And this slave of Allah remained hungry during the day despite the whole night's labour.

Allah was pleased with Hazrat Ali (ra)'s generosity and sacrifice, and a verse was revealed in his honour."***and they give food, despite their love for it, to the needy, the orphans, and the captives***." *(Qur'an 76:8) (Sahih Bukhari Kitabul Manaqib, baab Manaqib Ali)*

His Humility

Hazrat Ali (ra)'s most admirable virtue was his simplicity and modesty. He was not ashamed to work hard with his own hands. Even when people came to him with questions, he could often be found sewing shoes, tending to camels, or digging the ground. He was so straightforward that he would sleep on the dirt floor without any hesitation.

Once, the Prophet (Sallallahu Alayhi wa sallam) was searching for him and found that he was sleeping on the floor of a mosque. His (i.e. Ali (ra)'s) covering sheet had slipped off his back, and dust had soiled his back. The Prophet (Sallallahu Alayhi wa sallam) started wiping the dust off his back and said twice, "Get up! O Abu Turab (i.e. O. man with the dust). *(Sahih Bukhari H# 3703)*

This Kunyah (teknonym) was so beloved to Hazrat Ali (ra) that whenever someone called him by it, a smile would instantly light up his face. Hazrat Ali (ra)'s simplicity persisted during his time as Caliph as well. He typically wore a simple kurta with short sleeves and a high hem, and a modest cloth apron. When patrolling the bazaar, if someone attempted to walk behind him out of respect, he would forbid

it, stating that it was a temptation for the governor and a source of humiliation for the believer. ***(Tabari pg 3348)***

His Bravery

Hazrat Ali Murtaza was distinguished by his courage and strength, which set him apart from his contemporaries. He demonstrated his bravery in all the major battles he participated in.

In the first battle of Islam, the Battle of Badr, Hazrat Ali (ra) proved his bravery despite his youth and was hailed as a hero. He faced Waleed at the beginning of the battle and defeated him with a single blow. Later, when Shaiba wounded Hazrat Ubaidah bin Haris (ra), Hazrat Ali (ra) and Hazrat Hamza (ra) came to his aid and defeated Shaiba.

In the Battle of Uhud, Talha bin Abi Talha held the flag of the infidels and challenged the Muslims to a duel. Hazrat Ali Murtaza accepted his challenge and struck him with such force that his head was split into two. When the Messenger of Allah (Sallallahu Alayhi wa sallam) learned of this, he exclaimed 'Takbeer' in extreme joy, and the Muslims also joined in shouting 'Takbeer'.

Hazrat Ali Murtaza (ra) also played a prominent role in the Battle of Trench (Ghazwa Khandaq). When Amr bin Abdud, a renowned wrestler of Arabia, challenged the Muslims to a duel, Hazrat Ali (ra) sought permission from Rasoolullah (Sallallahu Alayhi wa sallam) to face him. He was blessed with a sword, and Rasoolullah (Sallallahu Alayhi wa sallam) tied a turban on his head with his blessed hand and prayed for Allah's assistance. With this preparation, Hazrat Ali (ra) faced Ibn Abdud and emerged victorious, shouting the slogan of Takbeer, which signalled to the Muslims that he had won the fight.

Hazrat Ali (ra)'s bravery was instrumental in winning the Battle of Khaibar. Despite several unsuccessful attempts to conquer the fort of Khaibar, the Messenger of Allah (Sallallahu Alayhi wa sallam) promised to give the flag to a person who loves Allah and His Messenger, and Allah and His Messenger love him. On the second day of the battle, he gave the flag to Hazrat Ali (ra). The chieftain of Khaibar, Marhab, entered the battlefield waving his sword and reciting an epic poem known as *rijz*. Hazrat Ali (ra) responded by reciting *rijz* himself and charged forward to strike Marhab with such force that his head split open. This act led to the conquest of Khaibar, which is considered a remarkable achievement in Hazrat Ali (ra)'s military career.

His domestic life

Hazrat Ali (ra)'s independent domestic life began when he started living with Hazrat Fatima (ra) in a separate house. Prior to that, he lived with the Messenger of Allah (Sallallahu Alayhi wa sallam) and thus did not have to work for a living. However, after he married Hazrat Fatima (ra) following their migration, he became concerned about hosting a Walima (wedding feast). As a solution, he decided to gather grass from a nearby forest on one of his two camels to sell.

Unfortunately, Hazrat Hamza (ra) slaughtered the camel without Hazrat Ali (ra)'s permission and fed it to the people. Hazrat Ali (ra) was greatly shocked and upset by this event since he only had two camels. ***(Abu Dawood Kitabul Kharaj)***

After getting married and moving into a separate house, Hazrat Ali (ra) became concerned about how he would earn a living. Throughout his life up until that point, he had primarily engaged in military work and had no property of his own. He relied on hard labour and the spoils of Jihad for his livelihood.

However, after the conquest of Khaibar, the Messenger of Allah (Sallallahu Alayhi wa sallam) granted him a piece of land as war spoils. During the Caliphate of Hazrat Umar (ra), he was also entrusted with the management of *Bagh Fadak*. He also fixed a stipend of five thousand dirhams per year for Hazrat Ali (ra), like other companions. When Hazrat Ali (ra) assumed the Caliphate, a sufficient daily allowance was fixed for him from the Baitul Mal, and he remained content with this arrangement until the end of his life.

According to a narration, Hazrat Ali (ra) stated, I remember when I was with the Messenger of Allah (Sallallahu Alayhi wa sallam), and I tied a stone to my stomach because of hunger, and now my zakah (compulsory charity) is forty thousand dirhams.

There is no contradiction between Hazrat Ali (ra)'s accounts of poverty and hardship and the incident mentioned here. This is because a significant portion of his income was spent in the way of Allah. As a result, even during periods of wealth, he and his family remained financially limited. Occasionally, he would become upset with Hazrat Fatima (ra) regarding household matters, but the Messenger of Allah (Sallallahu Alayhi wa sallam) would always intervene and resolve any misunderstandings.

On one occasion, after Hazrat Ali (ra) scolded Hazrat Fatima, she went to the Messenger of Allah (Sallallahu Alayhi wa sallam) to complain. Hazrat Ali (ra) also followed her to explain his side of the story. When Hazrat Fatima (ra) expressed her grievance, the Messenger of Allah (Sallallahu Alayhi wa sallam) told her she needed to understand that no husband would simply acquiesce to his wife's demands. Hazrat Ali (ra) was deeply moved by this and assured Hazrat Fatima (ra) that he would no longer say anything against her nature.

Following the death of the Messenger of Allah (Sallallahu Alayhi wa sallam), Hazrat Fatima (ra) was overcome with grief and lived only six months afterwards. Hazrat Ali (ra) also remained at home to comfort and console her, refraining from leaving the house for as long as she lived.

After Hazrat Fatima's (ra) passing, Hazrat Ali (ra) entered into multiple marriages and treated his wives with affection and care. Of his children from these marriages, he held a particular fondness for Hazrat Muhammad bin Hanafiya. As such, during his final moments, he gave specific instructions to Hazrat Hasan (ra) and Husain (ra) that they treat him with kindness and love.

His food and clothing

Hazrat Ali (ra)'s exceptional asceticism contributed to a simplistic lifestyle within society. He often consumed plain and basic foods, avoiding luxurious and expensive clothing, except for his love of turbans. In fact, he used to say that turbans were the crowns of the Arabs. He wore a white cap occasionally, and the sleeves were so short that his hands were often half-exposed. His apron reached halfway down his leg. He would sometimes be content with only an apron and a wrapping sheet. Even in this attire, he would patrol the market with a whip to fulfil his responsibilities as the Caliph.

As a result, Hazrat Ali (ra) was not particularly fond of ostentation or displays of extravagance. He often wore patched clothing, and when asked about it, he explained that it helped to cultivate humility in the heart and set an excellent example for other Muslims to follow. He used to wear a ring on his left hand with the inscription "*Allahul Mulk*."

Hazrat Ali (ra) was considered impervious to extreme

temperatures, as the Messenger of Allah (Sallallahu Alayhi wa sallam) had prayed for him during the Battle of Khaibar. This prayer enabled him to wear winter clothes during summer and summer clothes during winter without facing any discomfort. ***(Musnad Ahmad H# 1117)***

His physical appearance

Hazrat Ali (ra) was of average height and had a brown complexion, a bright and handsome face, and a broad chest with hair. However, he had no hair on his head. According to a narration, he had heard the Messenger of Allah (Sallallahu Alayhi wa sallam) say that impurity could accumulate under the hair of the head, which is why he did not grow hair. Another tradition states that someone once saw two of his hair lying down, but it is more widely known that he had no hair on his head.

His beard was large and wide, stretching from one shoulder to the other. The hair of his beard became completely white at the end of his life, and it is said that he may have dyed his hair with henna only once in his lifetime.

His wives and children

After Hazrat Fatima Zahra (ra), Ali Murtaza (ra) had many marriages at different times and had many children from them. The details are as follows:

♦Fatima: the daughter of the Messenger of Allah (Sallallahu Alayhi wa sallam), bore him two sons, Hasan and Husain, and two daughters, Zainab al-Kubra and Umm Kulsoom al-Kubra. It is said that she bore one more son named Mohsin, who died in infancy.

♦Ummul Baneen bint Hizam: she bore him Abbas Akbar,

Usman, Jafar Akbar and Abdullah.

♦Laila bint Masood: she bore him Ubaidullah and Abu Bakr. According to a narration, they were martyred in the battle of Karbala.

♦Asma bint Umais: she bore him Yahya and Muhammad Asghar

♦Şahba or Umm Habib bint Rabia: she bore him Umar al-Akbar and Ruqayyah.

♦Umamah bint Abul Aas: She was the daughter of Zainab, the daughter of the Prophet (Sallallahu Alayhi wa sallam) and bore him Muhammad al Ausat.

♦Khaula bint Jafar: she bore him Muhammad al-Akbar, who became famous as Muhammad bin Hanafiya.

♦Umm Saeed bint Urwah: she bore him Ummul Hasan and Ramlah al-Kubra.

♦Mahayat bint Amrul Qais: she bore a daughter who died in childhood.

Apart from the above-mentioned wives, there were many female slaves who bore him Muhammad al-Asghar, Umm Hani, Maimoona, Zainab al- Sughra, Ramlah al-Sughra, Umm Kulsoom al-Sughra, Fatima, Umamah, Khadijah, Umm al-Kiram, Umm Salamah, Umm Jafar, Jumanah and Nafeesah.

Hazrat Ali (ra) had seventeen daughters and fourteen sons. His descendants came from only five of his sons: Hasan, Husain, Muhammad bin Hanafiya, Abbas, and Umar.

May Allah grant us the opportunity to benefit from the life of Hazrat Ali (ra).

Wassalam
Muhammad Sarwar Farooqi Nadwi
Darul Uloom Nadwatul Ulama,
Lucknow
28 Shaban 1441/24-4-2020